

Kagu i To Faglut



Blaan

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Foreword

The many language varieties found throughout the islands, mountains and forests of the Philippines are an important part of the cultural beauty and diversity that enriches this nation. As we recognize and gain greater understanding of these cultures and languages, we take greater pride in the richness of our Filipino heritage.

For more than 50 years, SIL has worked in cooperation with members of the minority language communities of the Philippines to document the languages of the Philippines, provide literacy materials, translate books of high moral value and assist with training strategies to equip members of these often marginalized communities to sustain community development activities in important areas of daily life. SIL seeks to both serve the Philippine nation and empower Filipinos to take leadership in language development activities in their own communities and throughout Asia.

Education is at the heart of effective national transformation. The activities of SIL contribute both to the preservation of the languages and culture of our country and also to the development of literacy skills. Through beginning to read and write in the first language, readers build a firm foundation of reading English and becoming life-long learners. Thus, educational opportunities become available to a greater number of our Filipino people.

The Department of Education is pleased to introduce this book, designed to promote literacy in the cultural communities.



A handwritten signature in dark ink, appearing to read 'FE A. Hidalgo'.

FE A. HIDALGO
OIC-Secretary
April 2006
Pasig City

Gablà di To Smulat i Santulen di Libru Ani

En to smulat i libru ani satu to too mdengeg dnagit ku Dyan Bunyan. Na to ani bnilinggù mdà di katdoan di dad to én Tnalù i Dwata. Bay knean klon mnè di lam i bilanggù fadlug kenen gambet Tnalù i Dwata, na too bong kagtabeng Tnalù i Dwata kenen di kagbetan dun.

Too bong klidù i nawan di kgawagan di yaanan na dad ngaan, kabay én tmabeng kenen i kafaglutatan di Dwata.

Na klon déén di bilanggù msamuk i nawan kafaldaman i dad to faglut gal stifun du mangamfù ale di Dwata, du dad to én dad ngaan di kafaglut. Na kayean too ale lamnok di kafaglutla, taman man nawan fye ku snulatan ale. Kabay di katbuan smulat gkudang na kamna na teenan i dad to faglut magu salu di langit, taman sulatan gablà di kdee i kanteenan, na dunan libru ani, En Kagu i To Faglut.

About the Author

The author of this book is a well known man, John Bunyan, who was jailed for teaching the word of God. He continued to study God's word while he was in jail and was greatly helped by it.

He was greatly distressed by his separation from his wife and children but was sustained by his faith in God.

While he was in jail he was also concerned about those who met together to worship, whom he considered his children in the faith. Because of his desire for them to grow in faith he decided to write to them. But when he started to write he fell into a trance and saw Christians journeying to heaven. So that is what he wrote about, and this book Pilgrim's Progress, was the result.



Deg sa satu to faglut di Dwata, na kamna agu gablà di kagkah i dad to faglut di Dwata. Èn kagkahito dad faglut sadi gambet i to magu na dee naguito di kaguito én. Na ani kanteengu di knagu.



Teengu satu banwe dnagit Falmo du én dad to mnè déén too ale sasè. Na di knagu ani, teengu satu lagi déén too sasè klawehan. Nun libru nagotan, na nun bong blat knakifan. Na slengan masa i libru én, tamdak i lwakan di kliduan, na manan, "I tan i kibògu bong blat nebegu ani?"

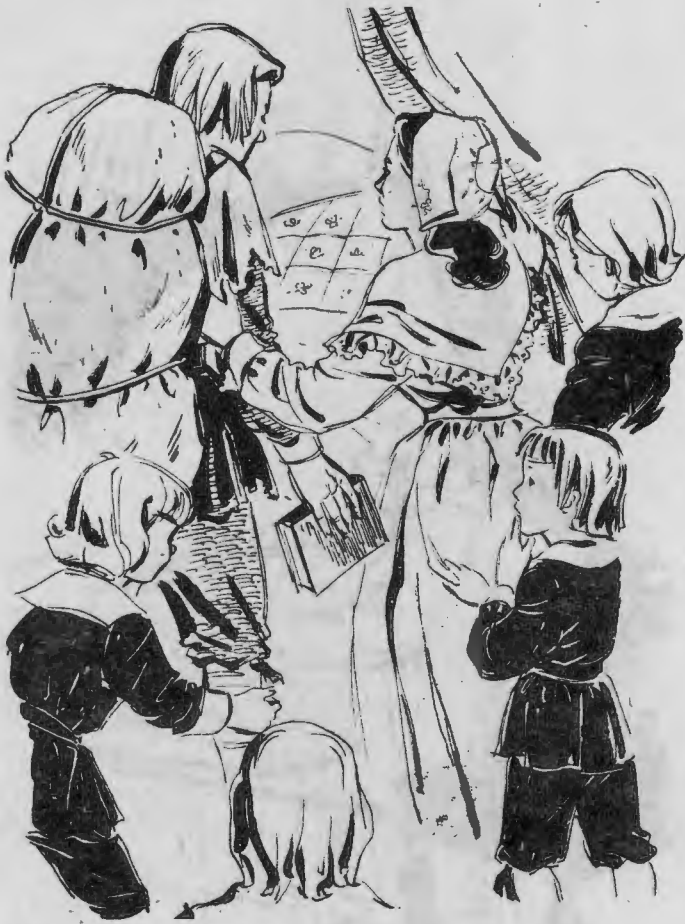
As I walked through the wilderness of this world, I came upon a place where there was a Den. There I lay down to sleep; as I slept I dreamed a dream.

I saw a man clothed in rags, his face turned away from his home, a Book in his hand, and a great burden on his back (Isa. 64:6). I looked and saw him open the Book and read; as he read he wept and trembled. Unable to contain his grief, he broke out in a lamentable cry, "What shall I do?" (Acts 2:37).



Na samfulê i to ani di balin na fanak kenen, du laan mayè ku teen i yaanan na dad ngaan nun klidù nawan. Kabay laan gadnan i nawan ku tatì fafanak, na taman tulenan di dale, manan, "Nun bong ksamuk i nawagu ani, du nun bong blat nebegu, na là agu gmagan mwè dun. Na nun gman dù di libru ani i banweito ani kadang snakuf i lifoh mdà di langit. Na ku gnuma ito ani, kdeeito kadang mati. Silang ito là mati, ku funa ito mite dalan kagalwaito."

In this plight he went home and tried to conceal his grief, not wanting his wife and children to see his distress. But he could not be silent. Finally he poured out his heart to them: "O my dear wife and beloved children. I am in great trouble because of a heavy load pressing down on me. I am told that this city in which we live will be burned by fire from heaven. If we are caught in that disaster we shall all perish, unless we first find some way of escape."



Na kaklinge i yaanan na dad ngaan dun, too ale tikeng na likò ale ise sa ku én duenla likò du fnaglutla i manan én. Là, kabay én man nawala ken tabook kenen. Na du tabutang nan, bang kudang gnagala kenen milè, du ken mulê di fye i fandaman di kwalan én.

His wife and children were amazed and frightened, not that they believed him, but because they thought he was losing his mind. Since it was toward evening, they urged him to go to bed, hoping that a good night's sleep might settle his mind.



Kabay lagi ani là mili kagkahan di butang én na
laan sa gkudang du fadlugañ fandam én gamsamuk i
nawan, taman mlidù fa na tamdak i lwakan.

The night was as troublesome as the day. He was so restless he
couldn't sleep, but spent the whole night in sighs and tears.



Na kakwalan di ksalek yaanan uman dad ngaan ku tan i fandaman, manan, "A, baling too matnù i klidù nawagu ani." Na lêman manan di dale gablà di fan kel di banwela én, kabay là ale flinge kenen.

In the morning when his wife and children came in to ask how he felt, he answered, "Worse and worse." Then he repeated his fears of the previous day, but they refused to listen.



Balingla kenen snilo na nngakla. Slaan balingla kenen fbayà.

They ridiculed him and rebuked him. Sometimes they ignored him completely.



Kabay too kenen gamtayud i ksasè kibòla kenen.
Na balù too kenen mliḍù gablà di sè kibòla kenen,
knean dnasalan ale di Dwata, fye nlifetan salàla.

Having endured this cruel treatment for some time, he went back to his room. Lamenting his own misery and grieving at his family's behavior, he prayed God to have compassion on them.



Na too dee duh magu kenen lam i nligo, slaan bnanan i librun, slaan dmasal, kabay mliđu kenen fa. Slengan masa i librun toon man, "I tan dé kibògu du fye galwà agu?" Toon fanngabal i dalan bay laan gadè i dalan gugalwaan.

For several days he walked in the fields, sometimes reading his Book, sometimes praying, but always greatly distressed. As he read he cried aloud, "What must I do to be saved?" He looked this way and that as if he wanted to run; yet he stood still, because he could not decide which way to go.



Kafdu én, satu duh siten satu to dnagit To Tmulen Tnalù i Dwata. Na én To Tmulen Tnalù i Dwata smalek, manan, "Tan kè i duenam mngel?"

Na tmimel i lagi én, manan, "Fà, gbasagu di libru ani mati agu kun kadang, na kafdu én kun, nukum agu. Na likò agu ku nukum agu, du mdà di bong blat knakifgu ani, du gadègu ku nukum agu, én knakifgu ani gamgebe deg di lanaw lifoh." Èn man lagi én.

I saw a man named Evangelist come to him and ask, "Why do you cry?"

He answered, "Sir, I read in this Book that I must die, and after death come to judgment. I do not want to die, and I dare not face the judgment."

"Since life is so full of trouble, why are you not willing to die?" asked Evangelist

"Because I fear that this burden on my back will sink me lower than the grave and I shall fall into Hell."



Man i To Tmulen Tnalù i Dwata, manan, "Du én sa kadì gamsamuk i nawam, tan sa duenam fa mnè dini?"

"Hae," man i lagi én, "du làgu sa gadè ku tanè i fye gusalugu."

Na nun blé i To Tmulen Tnalù i Dwata kenen fafil nun surat, na man i gsulat déén, "Mila gamu mdà di kalbut Dwata fan kel." Na kiten i surat déén snalekan i To Tmulen i Tnalù Dwata, manan, "Nè dé gumilagu du fye galwà agu?"

"If you are in such trouble, why do you stay here?" asked Evangelist.

"Because I know not where to go."

Then Evangelist gave him a parchment scroll on which were the words, "Flee from the wrath to come" (Matt. 3:7). When he saw the words he turned to Evangelist and asked, "Whither shall I flee?"



Na tamdò i To Tmulen Tnalù i Dwata ditù di gumawagan, manan, "Teenam kè i sikut dalan atù?"

"Là, làgu teen dun," man i lagi én.

"Na, teenam kè i kneng atù?"

"Hae, sebe teengu i kneng atù," tmimel i lagi én.

Kafdu én, man i To Tmulen Tnalù i Dwata, manan, "Toom gal neye i mneng atù, na mangu salu ge di nun mneng atù, na teenam kadang i sikut dalan. Na kakelam ditù nun tamdò ge déén ku tan i kiboam lêman."

Evangelist stretched out his hand and pointed beyond the plain, saying, "Do you see that narrow gate?"

"No," he replied.

"Do you see that shining light?"

"I do seem to see a light," he answered.

Then said Evangelist, "Fix your eyes on the light, go straight toward it, and you will find the gate. When you knock on the gate, you will be told what to do next."



Na di knagu ani, teengu i lagi ani tambù mila du mimen i to Tmulen Tnalù i Dwata. Di là fa too mawagan tlo i yaanán na dad ngaan du fasfulê. Kabay balingan shafang i klingen fye laan linge i katlola kenen, manan, "Nun kê nawa landè sen." Laan falê bay mila kenen lamwà di banwela salu di mneng atù.

In my dream I saw that the man, obedient to Evangelist's words, began to run. Before he had gone very far, his wife and children began calling after him to return. But the man put his fingers in his ears and ran on, crying, "Life! Life! Eternal Life!" He looked not behind, but fled out of the city toward the middle of the plain.



Na nun dademen saldan gatu meye kenen mila.
Dademe mulé kenen, na dademe mayè flikò kenen, na
dademe tlola du fasfulê.

The neighbors also came out to see him run; and as he ran, some laughed at him, others tried to frighten him, and still others called him to come back. Among them were two that resolved to bring him back by force. The name of the one was Obstinate; the other Pliable.



Na nun lwe to di dale mlalò kenen du gnaga
fasfulê. En dagit i lwe to ani Magéng Ulu na Mili
Nawa.

Pliable and Obstinate run after him.



Kabay Faglut, du én dagit i lagi ani, smalek dale, manan, "Tan kè duenyu mlalò deg?" Na tnmella kenen, manla, "Hae, mlalò gami ge, du kayèmi ku toomi ge gnaga fasfulê."

Na tmimel Faglut, manan, "Là fakay én, du mnè gamu di banwe dnagit Falmo, na gadègu i banwe én falmo i lifoh kadang. Ku mnè gamu fa déén gagin gamu di kalmon. Taman, magin gamu deg."

Kabay man Magéng Ulu, manan, "Man, én kayeam dé ku tnakakmi dadememi sgalak na kdee dad knunmi na magin gami ge?"

"Hae," man Faglut, "du én dad manyu demeyu sgalak na dad knunyu di tah tanà ani là gasngad i deg klehew fanngabal ani. Na ku nun ayè i nawayu magin deg na tmayud gamu du én kdee gdawatgu kadang gamu dù gamdawat."

Christian, for what was the man's name, asked them, "Good neighbors, why have you followed me?"

"We came to urge you to return to us."

"That can never be," he replied. "You live in the City of Destruction, and I know that that city will be destroyed with fire. If you remain there you will be destroyed with it. My good neighbors come along with me."

"And leave our friends and comforts behind?" said Obstinate.

"Yes," Christian replied, "That is just what I ask you to do. The friends and pleasures of which you speak cannot compare with the joys which I seek. And if you are willing to go along with me and remain steadfast, you will receive all that I do."



Na smalek Magéng Ulu, manan, "Tan kè i dad fanngabalam, du mayè ge tmagak i banweito?"

"Fanngabalg u i knun là malmo, na landè gusasean, na uman landè gusen i kafye bawehan (1 Fiter 1:4). Bnasayu libru ani du fye glabaty u."

"Ah," man Magéng Ulu, "là agu mayè masa i libru én. Man, magin ge gami samfulê ku là?"

"Là," man Faglut, "tagatbùgu nan i knayègu nimò, na là agu nan samfulê."

Obstinate asked, "What are the things you seek, since you are willing to leave all the world to find them?"

"I seek an inheritance incorruptible and undefiled, that fadeth not away," said Christian (1 Peter 1:4). "It is safely laid up in Heaven, and any man who diligently seeks it will receive it. Read this book and you will understand."

"Tush!" said Obstinate. "Away with your Book! Will you go back with us or not?"

"No," answered Christian. "I have already laid my hand to the plough, and I will not turn back."



Na man Magéng Ulu, manan, "Gasil ge nan Mili Nawa, mulê ite nan nè dlugan laan mayè magin. I to ani book, du én dad manan én landè gukmamu."

Kabay man Mili Nawa, manan, "Nangam sa snilo, du man nawagu i gmanan én too glut. Na man nawagu magin agu kenen."

"Té," man Magéng Ulu, "mafgaw ge dù? Fye fa ku magin ge deg mulê."

"Come, neighbor Pliable," Obstinate urged, "let us go home without him. This crazy person is full of empty words. He thinks he is clever and no one is his equal."

But Pliable answered, "Don't make fun of him. Christian is a good man. If what he says is true, I think I shall go with him."

"What! More fools still?" exclaimed Obstinate in disgust. "You had better come along with me. Who knows where this crazy fellow will take you? Come back! Don't be a fool!"



Na man Faglut di ku Magéng Ulu, manan, "Nang gamu samfulê. Magin gamu deg, du kdee gman dini di libru ani slame too glut. Ên to smulat i libru ani falon i litean du fgadean too glut i manan di libru ani."

Kagmanan ani, man Mili Nawa di ku Magéng Ulu, manan, "Lew, fanyogu magin agu nan i fye to ani, na tmayud agu magin kenen di kaliman kadang." Taman, alò Magéng Ulu i samfulê.

Christian pleaded with Obstinate, "Don't tell him to go back! Both of you come along with me. The happiness and glory I spoke of are real. If you don't believe me, just read what is written in this Book. Every word is true. The writer of the Book shed His blood for a token."

Then Pliable said to Obstinate, "Friend, I think I will go along with this good man and endure hardship with him." Turning to Christian, he said, "Friend, do you know the way to the place you seek?"

Evangelist showed me that beyond this plain there is a narrow gate," Christian replied. "When we get there someone will tell us what road to take next."

"Good!" said Pliable. "Let us both be on our way."



Na di knagu teengu Faglut uman Mili Nawa fadlug di kagula.

Na man Mili Nawa di ku Faglut manan, "Lew, gadeam kè i dalan fsalu di banwe i fanngabalam?"

Tmimel Faglut, manan, "Hae sa, gadègu du én To Tmulen Tnalù i Dwata tamdò deg i dalan salu ditù."

Klola magu man Faglut, "Lew, too fye nawagu du fanlingem agu na magin ge deg."

"Hae," tmimel Mili Nawa, "magin agu du manam gine én gusaluta di satu banwe too nun bong klehew."

"I will not be companion to such crazy, ignorant people," said Obstinate. "I'm going home."

In my dream I saw Christian and Pliable slowly proceed over the plain, walking and talking together.

CHRISTIAN: Neighbor Pliable, I am so glad you listened to me and came along. If Obstinate had felt the powers and terrors of the unseen as I have, he would not go lightly have turned back.

PLIABLE: Now that you and I are alone, neighbor Christian, tell me more about the place where we are going. What kind of pleasures are there and how are they to be enjoyed?

CHRISTIAN: This matter I can feel better with my heart than explain with my lips. But since you wish to understand, I will read you the words of the Book.



Na man Mili Nawa, "Tan i man nawam, too glut dé én gman di librum én?"

Tmimel Faglut manan, "Hae sa too glut, du én to smulat dun ani, là fakay tmulen kéng."

Kabay fadlug smalek Mili Nawa na tmimel Faglut manan, "Én gusaluta landè gasngad dun, du én Amu mnè déén too kenen fye. Na landè klidù ditù, na landè nan kamwak ditù, du ditù alò bong klehew na nun nawaito landè sen.

PLIABLE: Do you think the words of the Book are true?

CHRISTIAN: Certainly, for it was written by Him who cannot lie.

PLIABLE: Tell me, what does it say?

CHRISTIAN: There is an eternal kingdom where death cannot enter and where we shall live forever.

PLIABLE: And what else?

CHRISTIAN: Crowns of glory will be given us, and garments that will make us shine like the sun.

PLIABLE: That is wonderful! And what else?

CHRISTIAN: In that place there is no sorrow nor crying. The Lord of that land will wipe away all tears from our eyes (Rev. 21:4).

PLIABLE: Who will be our companions?

CHRISTIAN: Heavenly creatures whose brightness will dazzle our eyes. Also thousands and ten thousands who have gone before us. Everyone there is pure in heart, loving and holy.



Na fadlug talù Faglut, manan, "Nun dad to tamuna di gite. Na dee di dale faflayam di banweta ani, hae, du mdà di kakdola na uman kimenla i Amu. Du én dademela to là kmabas dale, na snaklang ale i balò, na dademe snakuf ale di lifoh, na dademe knaan ale dad labè lmanaf. Kabay sadni too fye kagkahla, hae du mto ale landè gusenana."

"Tay," man Mili Nawa, "too agu lehew di santulenam deg én. Faflal ite nan fye gasil ite kel ditù."

Kabay man Faglut, manan, "Là agu gafafal, du nun blat knakifgu ani." Kafdu én di knagu teengu tamdadong ale di too mngalam tunà dnagit Mlidù Nawa déén di bà dalan.

CHRISTIAN: Many of the saints in that kingdom have suffered at the hands of the world because of their love and obedience to the Lord. Some had been cut to pieces, some had been burned in the fire, some had been drowned, and others eaten by beasts. But now they are all clothed with immortality as with a garment.

PLIABLE: What you say thrills me, but how are these things to be enjoyed? How are we to share them?

CHRISTIAN: The Lord has written in the Book that if we are willing to ask Him He will freely give them to us.

PLIABLE: I am glad to hear all this. Come on, let us make haste to get there.

CHRISTIAN: I cannot go as fast because of the burden on my back.

Then in my dream I saw that they drew near to the Slough of Despond, a very miry bog in the middle of the plain.



Na én nimòla fadlug ale stulen na làla too neye i dalanla, taman tatì ale sdulê tatek di bong tunà én. Na taslame fitak i klawehla. Na du nun sa bong blat knakif Faglut, taman tatì nan fan galbang salu lam di bong mngalam fitak én.

Busily talking and heedless of the way, they both fell suddenly into the bog. In this mire they wallowed around till their clothes were covered with mud. Because of the burden on his back, Christian began to sink.

"How did we get into this mess?" asked Pliable.

Christian replied, "Truly, I do not know."

Beginning to be offended, Pliable said angrily, "Is this the happiness of which you spoke?"



Na too malbut Mili Nawa ku Faglut, na manan, "Ani manam klehew ani? Tabaling ani sa gaslokta ani. Ku nun nan gaslokta sasè di katbuan nun kè kadang mdatah fa ksasean di gaslokta ani. Taman, satum nan mfun i banwe atù."

Na ani i gufdà Mili Nawa samfulê. Toon fangal i nawan mkef di kilil i bong tunà gutatekla én. Na kagalwaan tamulê kenen. Na là uman teen Faglut dun.

PLIABLE: If we have had such a bad beginning, who knows what dangers we shall run into before the journey is over? If I get out of this with my life, you may possess that brave land alone for all I care.

At this he turned back. Struggling desperately, he climbed out of the mire on the side where they had fallen in and returned to his home. Christian saw him no more.



Na tagtagak Faglut di bong tunà aloan beg. satu, bay tatì fgal. Kabay laan gamkef du nun blat knakifan, na talêman fan galbang salu lam. Kabay kagdadongan di kilil i tunà gsen di sikut dalan, nun teenan satu to dnagit ku Tmabeng.

Left to struggle in the Slough of Despond alone, poor Christian dragged himself through to the side which was nearest the narrow gate. But he could not climb out because of the burden on his back, and he began to sink again. Then I saw in my dream that a man named Help came along.



Snalek Tmabeng Faglut, manan, "Tan duenam dini?" Na man Faglut, "Èn To Tmulen Tnalù i Dwata tamdò deg i sikut dalan atù du fye galwà agu di kaflayam i fan kel. Kabay di dalangu magu baling agu tatek di bong tunà ani."

Snalek Tmabeng, "Kabay tan kè duenam là too meye i dalanam? Nun sa dad batu di fitak fakay gumdaam mifal na là ge tatek."

Na man Faglut, "Hae, du too agu faflal kayègu gasil gafat di sikut dalan atù, taman magu agu di gufukal i dalan, taman ani i gaslokgu."

Na Tmabeng én, nagotan Faglut na dyolan di tah di gukafag tanà.

"What are you doing there?" Help asked Christian.

He replied, "A man named Evangelist directed me to yonder narrow gate that I might escape the wrath to come. As I was on my way I fell into the mud."

"But why didn't you look?" Help asked. "There are stone steps set in the mire by which you could have crossed over safely."

"I was in a hurry to get to the narrow gate, so I took the nearest way," Christian explained. "That is why I fell in."

Then said Help, "Give me your hand." Taking Christian by the hand, he pulled him out and set him on solid ground.



Di kalwaan di bong tunà man Faglut di ku Tmabeng, manan, "Tan kè duen là mlimun i bong tunà fitak ani, fye too fye kagu i dad to magu, du dini sa gugagu i dalan mdà di banwe dnagit Falmo fsalu di sikut dalan."

Na man Tmabeng, "Too malima mlimun dun duenan du én bong fitak ani duenan i klidù na klikò i dad to gamsalà di kdilèla i bong gusasèla na én sasè gukella. Èn sa i gumdà tunà ani na én dù i duenan dnagit tunà Mlidù Nawa."

Standing beside Help, Christian asked, "Since the road from the City of Destruction to the narrow gate leads this way, why is this bog not filled in, so that travelers might go over in safety?"

"This miry pit cannot be easily mended," Help replied. "As a man becomes aware of his sin, all the old dregs and filth from his heart flow down here."

That is why it is called the Slough of Despond. When a sinner realizes he is lost, fears and doubts arise in his soul, all of which settle here and make it an evil ground. Still it is not the King's wish that this place remain bad. For more than 1900 years workmen have been trying to mend it.



Na man fa Tmabeng di ku Faglut, manan, "Fafkah i Amu batu gumdà i dad to, na too mgagid, bay ku mulen na masbool di fitak na lamnok i yéélan én, tapan là nan teen i dad batu du maglimun sa. Na balù teen i dad batu én, slaan mbaling langal i matala na tlidos ale. Kabay mdadong di sikut dalan tamgal nan i tanà uman." Én man Tmabeng.

Help also said to Christian, "By order of the King, good and solid steps have been placed evenly through the slough, but when it rains and the mire casts up its filth, these steps are barely visible. Even if they can be seen, men often become dizzy, lose their footing and slip into the mire. However, at the narrow gate the ground becomes solid again."



Na teengu di knagu takel nan Mili Nawa di gumnean, na salu déén dademen sgalak du neyela kenen. Man dademe too kenen fulung du samfulê. Na dademe manla book kenen du magin kenen ku Faglut. Na nun dademe fa snilola i klikoan, manla, "Neyem tagatbuam sa nan, na tan dé duenam samfulê alò mdà di nun kalima?"

Then in my dream I saw that Pliable had already reached home, and his friends came to see him. Some said he showed wisdom in returning. Some called him a fool for venturing to go with Christian. Still others mocked his cowardice, saying, "Once you began the journey, why did you give up because of a few difficulties?" At first Pliable sat sneakily among them, afraid to lift his head. But after a while he got back his confidence and started to make fun of poor Christian.



Na tafadlug Faglut di kagun, aloan satu nan, kel i nun to teenan ditù di muna. Na to ani dnagit To Too Gmadè Kdee di Tah Tanà Ani. Na én gumdaan satu bong banwe dnagit Kfulung Mdà di Tanà.

Then Christian went on his way, walking by himself, until he saw someone in the distance coming toward him through the fields. This man was a very learned gentleman named Worldly Wiseman who lived in the town of Carnal Policy (Worldly Wisdom), a very great town not far from Christian's own home.



"Tanè gusalum Lew?" Smalek i To Too Gmadè Kdee di Tah Tanà Ani. "Too blat kè i knakifam én, du di kitegu too ge mlungay."

"Hae," man Faglut, "Too glut sa i manam, too blat i knakifgu ani. Bay salu agu ditù di sikut dalan, du lingegu nun to ditù tmulen deg gablà di kibògu mwè di deg i blat nebegu ani."

Seeing Christian groaning and sighing under his heavy burden, Worldly Wiseman asked, "Where are you going in such a burdensome manner, my good fellow?"

CHRISTIAN: A burdensome manner indeed! I don't think there is anyone in the whole world more burdensome than I. You ask where I am going? Over there to yonder narrow gate. I have heard that someone lives there who will tell me how to get rid of my burden.

WORLDLY WISEMAN: Have you a wife and children?

CHRISTIAN: Yes, but because of this heavy burden pressing me down, I cannot take pleasure in them as formerly, and I feel as if I had none.



Kafdu én, man To Too Gmadè, manan, "Sinto kè mangman dun ge na i blat nebem én magwè di ge ku magu ge di dalan ani?"

Tmimel Faglut, manan, "Èn mangman di deg dunan To Tmulen Tnalù i Dwata."

Na man To Too Gmadè di ku Faglut, manan, "Fanlingem agu, too sasè i fngewe ge én. Funam nwè di ge i blat nebem én du fye mlaan nawam i kafye blé Dwata di ge."

Kabay man Faglut di kenen, "Hae, kabay làgu gagan mwè dun. Na landè dademe to di banwegu i gamtabeng dagu. Taman fsalu agu di dalan ani, du mngabal agu i kagalwàgu di bong blat knakifgu ani."

WORLDLY WISEMAN: I have some good advice for you. Do you want to listen?

CHRISTIAN: I never refuse to listen to good advice.

WORLDLY WISEMAN: Then I advise you to get rid of that burden quickly. Until you do so you will never be at ease in your mind to enjoy the blessings God has given you.

CHRISTIAN: That is just what I am looking for--a way to get rid of this burden! But I cannot do it myself, nor is anyone in my town able to help me. I am going this way to find out where I can get rid of it.

WORLDLY WISEMAN: Who told you you could get rid of it by going this road?

CHRISTIAN: A man named Evangelist.

WORLDLY WISEMAN: Pooh! That was very wicked advice to give you. There is no more dangerous road in all the world! You may not believe me now, but you will find out later.



Kafdu én, man i To Too Gmadè Kdee di Tah Tanà Ani, manan, "Fanlingem agu du tua agu sa di ge. Neyem, én klaweham ani too fnò fitak, na kafdu én mayè ge fa magu dini? Alò tbù i samukam ani. Hae, du di dalan ani nun klungayam, katdukam, kbitilam, katno, fais, dad labè lmanaf di bnas, kakifu, na uman mati ge kè. Nang ge flinge i to i laam dilè atù."

WORLDLY WISEMAN: I see you have already met with trouble. Your clothes are covered with the mud of the Slough of Despond and yet you are still going this way. That was only the beginning of trouble for you. Hear me, I am older than you. On this road you will meet with weariness, pain, hunger, cold, sword, wild beasts, darkness and death. Why listen to a stranger and throw away your life?



Na mana man i To Too Gmadè, manan, "Hae, du én dad to landè alì gnadè salngad ge, too gal tlas i nawala ku nun làla glabat di libru én. Na én gumdà kdee kalwe nawala na klikòla. Kabay mangu di ge alò matnù i kliduam ku laloam libru én. Kabay ku én laloam i mangu di ge ani slame gufyem na ise ku alò gamwè i klidù nawam."

WORLDLY WISEMAN: How did you come by this heavy burden at first?

CHRISTIAN: By reading this Book in my hand.

WORLDLY WISEMAN: I thought as much. Weak men like yourself who meddle with things too high for them become confused. They are filled with so many doubts and fears that they run around on desperate adventures without even knowing what they are after.

CHRISTIAN: But I do know what I want. I want to get rid of this burden.

WORLDLY WISEMAN: But this road you are taking is very dangerous. If you want to be at ease, why did you come here? If you will hear me patiently, I will not only tell you how to obtain what you seek and avoid this dangerous road, but how to get rid of your burden as well. My words will not only save you from distress, but will bring you safety, happiness and contentment.



Na fadlug talù i To Too Gmadè, manan, "Ku én kayeam magwè di ge i blat knakifam én, ditù ge di banwe dnagit Fye Nimò du nun to ditù dnagit Mlalò i Kated, na to ani too fulung na gaganan mwè di ge i blat knakifam én. Na ku laloam kenen ku demen tingaan, én Mana Fye Ldam, landè fandamam kadang i knakifam én. Na fakay ge mnè di banwe én du nun dee dad bali ditù, na là mabtas i knaan. Na én dad to atù là ale mlangong na gsalig ale, taman too ge lehew mnè ditù."

CHRISTIAN: Sir, I pray, reveal this secret to me.

WORLDLY WISEMAN: Well now, that's better. In yonder village of Morality there is a very learned man named Legality. He is very clever, very well thought of, and has skill to help men get rid of such burdens as yours. He has done a great deal of good in this way. Besides, he can help those whose minds are upset because of their troubles. If he is not at home, he has a fine young son named Civility who is just as clever as the old gentleman himself. There you will be quite happy and free of your burden. If you do not want to return to your old home--(as indeed I would not advise) you can send your wife and children to live in the village of Morality. There are many empty houses, the rent is reasonable, and the food is good and cheap.

The neighbors are all honest and respectable and dependable, so your life will be safe and happy.



Na mgebe Faglut di dad gman To Too Gmadè Kdee di Tah Tanà Ani, taman mimen kenen di gmanan. Na snalekan ku tanè i dalan fsalu di bali i to dnagit Mlalò i Kated.

Na tmimel To Too Gmadè, manan, "Magu ge di bulul atù na én tnanin bali gugagum i kenen bali."

Taman, tamdà Faglut salu ditù di gumnè i to én du fye ftabengan mwè i blat knakifan.

Christian finally concluded that if these persuasive words were true, the wisest course was to follow the advice of Worldly Wiseman. So he asked, "Which is the way to this honest man's house?"

Worldly Wiseman, pointing to a high hill not far away, asked, "Do you see yonder high hill?"

CHRISTIAN: Yes, very well.

WORLDLY WISEMAN: Go by way of that hill; the first house you will come to is his.

So Christian turned out of the way to go to Mr. Legality's house for help.



Kgafatan di mdatah bulul teenan i bong kbe fan mtubak di dalan, na likò ku fadlug du ken tatek i dad batu di tah ulun. Taman tatì funa fanak déén, na laan gadè ku tan i fye nimoan. Na baling nan matnù kablat i knakifan, lumban nan du kanto smilà mdà di bulul. Na too kankal nán Faglut na mtu di sè klikoan. Man nawan ku snakuf i silà.

When he reached the high hill, he saw that an overhanging cliff threatened to topple over on the road, and he was afraid to venture farther lest the rocks fall on his head. So he stood still, not knowing what to do. His burden now seemed much heavier than before. Flashes of lightning came forth from the hill, and Christian, thinking he would be burned alive, trembled and sweated with fear.



Na di kiten ku To Tmulen Tnalù i Dwata smitong
kenen bong klidù nawan. Hae, mliidù du nimenan
fngewe To Too Gmadè Kdee di Tah Tanà.

Na fdadong To Tmulen Tnalù i Dwata di kenen na
snalekan Faglut, manan, "I tan kè i nimoam dini?"

Na là gamtimel Faglut du too sè kyaan.

He was beginning to feel sorry he had taken Mr. Worldly
Wiseman's counsel when he saw Evangelist coming to meet him, and
he blushed for shame. Evangelist drew near and, looking on
Christian with a severe and dreadful countenance, asked "What are
you doing here, Christian?" Christian knew not what to answer, and
stood speechless before him.



Kafdu én, man To Tmulen Tnalù i Dwata, manan, "Ise ge kè i teengu too mngel ditù di banwe dnagit Falmo?"

"Hae," man Faglut, "agu sa i dunan. Na nimengu i manam di deg kabay kgifalgu i bong tunà fitak sitegu satu to, na manan di deg nun to i fakay gamwè di deg i blat knakifgu ani. Tuad stulen di deg na nènean fnaglutgu i manan du too fulung talù. Kabay kakelgu dini too agu likò."

Then said Evangelist, "Are you not the man I found crying outside the walls of the City of Destruction?"

CHRISTIAN: Yes, I am the man.

EVANGELIST: Did I not direct you to the narrow gate?

CHRISTIAN: Yes.

EVANGELIST: How is it then that you are so quickly turned aside?

CHRISTIAN: Right after I had gotten out of the Slough of Despond, I met a gentleman who persuaded me that I might find a man in the village before me who could take off my burden.

EVANGELIST: Who was he?

CHRISTIAN: He looked like a gentleman and talked to me until I yielded. So I came here. But when I got to this hill I was afraid it would fall on my head, so I dared not go forward lest I be crushed to death.



Smalek To Tmulen Tnalù i Dwata, manan, "Tan man i to én di ge?"

Tmimel Faglut, manan, "Snalekan ku tanè gusalugu. Na manan fye ku gasilgu nwè di deg i blat knakifgu ani. Na di ktulengu kenen salu agu ditù di sikut dalan, manan deg nun fa too fye na fukal dalan. Dalan én kun landè kalima déén. Na fnaglutgu i manan na samyat agu mdà di glut dalan. Hae, du én fandamgu fye mlal magwè i blat nebegu ani. Kabay kakelgu dini likò agu, du gadègu tanalékgu i ise glut dalan. Taman ani làgu gadè ku tan i kibògu nan." Èn man Faglut.

EVANGELIST: What did this man say to you?

CHRISTIAN: He asked where I was going, and I told him.

EVANGELIST: And what did he say then?

CHRISTIAN: He asked if I had a family. I said I had, but that I was so weighed down by this burden on my back I could not enjoy them as I used to do.

EVANGELIST: And what did he say then?

CHRISTIAN: He told me to get rid of my burden quickly. When I told him I was going to the narrow gate to get directions to the place of deliverance, he said he would show me a better and shorter way, one not so attended with difficulties as the way you set me in. So I believed him and turned out of the right way and came here in the hope of getting rid of my burden sooner. But when I got here and saw things as they are, I stopped for fear. Now I don't know what to do.



Na masa To Tmulen Tnalù i Dwata di kenen, manan,
 " 'Tooyu fanse flinge Tnalù i Dwata na nangyu
 kalwe. Du én dad to kye là mimen i tnaluan, du là
 ale mimen én Tnalù i Dwata fagu di ku klonto Mosis
 dini di tah tanà, taman nun kel di dale kaflayam
 mdà di Dwata. Na là kè labi kaflayamito ku laito
 flinge Tnalù i Dwata én talù di gito mdà di
 langit?' Na bnanan dù, 'Én dad to nfungu tambaling
 matlu mdà di kafaglutla di deg.' Én man Dwata kabay
 gamsalà ge du talaloam i ise glut dalan na fan ge
 mati dini."

EVANGELIST: Stand still a while and listen, that I may show you
 the words of God.

Christian stood trembling as Evangelist read from the Word:
 "See that ye refuse not him that speaketh. For if they escaped not
 who refused him that spake on earth, much more shall not we
 escape, if we turn away from him that speaketh from heaven." (Heb.
 12:25). He said moreover, "Now the just shall live by faith: but
 if any man draw back, my soul shall have no pleasure in him" (Heb.
 10:38). Evangelist then applied these words to Christian. "You
 have turned aside from the way of peace into this dangerous place
 and almost lost your life."



Kaklinge Faglut i gman i To Tmulen ani di kenen; lamfan di tanà na too mngel du sè kliduan di mgimoan, na manan, "Too bong salàgu."

Kabay man To Tmulen di kenen, manan, "Nlifet Dwata kdee salà mgimò i dad to ku msal ale di dad salàla. Nangam knagol i kafaglutam, bay fadlug ge faglut, na smalig ge di deg. Ên to sitem di dalan dagitan To Too Gmadè Kdee di Tah Tanà. Ên i dagitan du én gnadean mdà di tanà ani ise mdà di Dwata na galan fangaw i dad to du fye gasyat ale di glut dalan. Là kenen mayè flinge i tdò gablà di gugalwà di salà fagu di kfati di krus."

Hearing these words, Christian fell down and cried out, "Woe is me, for I am undone!"

But Evangelist caught him by the hand, saying, "All manner of sin and blasphemies shall be forgiven unto men. Be not faithless but believing (cf. Matt. 12:31; John 20:27). Christian revived and stood trembling before Evangelist. Evangelist continued, "Give more earnest heed to the things I am going to show you. I will show you who it was that deluded you and to whom he sent you. The man that met you is Worldly Wiseman. He is well named, because he is worldly and he loves morality and the laying up of virtue. He will not listen to the teaching of the cross and salvation."



"En i manan di ge slame kakakéng. Hae, du neyem fasyatan ge di too glut dalan. Man nawam mula fa i dalan tdoan ge, kabay baling too malima fa, na gukel i dalan én kfatim." En man To Tmulen Thalù i Dwata.

There were three errors in Worldly Wiseman's advice: he turned you out of the true way; he tried to make the cross odious to you; he sent you on the way that leads to death.



Kafdu én too mngel Faglut du mdà di klikoan na kyaan di mgimoan, na manan, "Hae, too agu book di kaflingegu ku To Too Gmadè Kdee di Tah Tanà du gasyat agu di glut dalan."

Christian thought the hour of death had come and he cried, "I was a fool to listen to Worldly Wiseman and forsake the right way!"



Na káfdù én, uman tdò To Tmulen Tnalù i Dwata ku
Faglut én dalan samfulê fsalu di gufusuk di sikut
dalan. Na falan dù tnalù, nang nan lêman fafgaw.

Then Evangelist pointed out the way back to the road leading to
the narrow gate and warned him not to be fooled again.



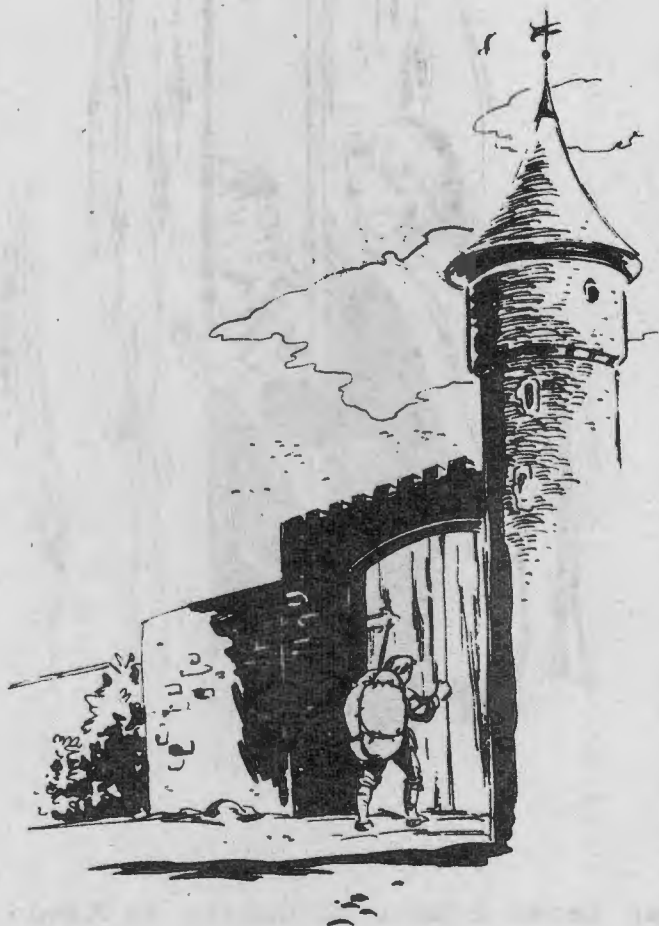
Na man Faglut samfulê kenen ditù, taman lkuad
ale na dmasal di Dwata. Na To Tmulen mni di Dwata
tabeng ku Faglut. Na kafdu én satlisa ale.

When Christian said he would go back, Evangelist smiled and
bade him Godspeed.



Na di kasfulê Faglut di too glut dalan laan stulen di balù sinto to siten di dalan. Hae, du tatì landè ktanak i nawan kel di gasfulê di too glut dalan.

As Christian hurried back, he carefully avoided speaking to anybody he met on the road. He was like one treading on forbidden ground, not feeling safe until he was back on the right way.



Kakelan di gufusuk di sikut dalan nun teenan
sulat ditù di tah manan, "Mbal gamu fusuk na lanwa
di gamu i takab." Taman mbal kenen fusuk.

When Christian arrived at the narrow gate, he saw written above
it the words: "Knock, and it shall be opened unto you" (Matt.
7:7). So he went up and knocked.



Nènean lanwa i satu to dnagit ku Kamdo i takab. Na snalekan Faglut, manan, "Sinto ge kè? Na tanè i gumdaam? Na tan i kayeam?"

Na tmimel Faglut, manan, "Deg sa satu to too gamsalà mdà di banwe dnagit Falmo. Mdà agu di banwe én, òu fye galwà agu di kaflayam fan kel déén."

At last a solemn man named Goodwill opened the gate and asked, "Who are you? Where did you come from? What do you want?"

Christian answered, "I am a poor burdened sinner from the City of Destruction. I am going to Mount Zion that I may be delivered from the wrath to come."



Na kaklinge Kamdo i gman Faglut gasilan dyol Faglut ditù di lam. Na smalek Faglut, manan, "Tan kè duenam gasil fafusuk deg?"

Na man Kamdo, manan, "Hae, du là mawag dini i bali i Ulu i Dad Busaw. Na galan neye i dad to mayè fusuk dini du fnanaan ale. Na slaan nun dademe mati, na là ale gfusuk dini."

Then Goodwill quickly pulled Christian inside. "Why did you do that?" asked Christian.

"A little distance from this gate is the Devil's Castle," said Goodwill. "He watches all those who come here and shoots arrows at them. Some unfortunate people are killed by his arrows and never get inside."



Na man Faglut, "Too ge! Tay, too agu lehew du tagfusuk agu!"

Smalek Kamdo, manan, "Sinto kè i tamdò ge fsalu dini?"

Tmimel Faglut na santulenan kdee gnagun di dalanan.

Then said Christian, "I rejoice and tremble."

"Who directed you here?" asked Goodwill.

Then Christian described all that had happened on the way.



Di kastulen Faglut i kdee, tdò Kamdo i matlu dalan, na manan, "Atù i dalan toom lalò, du én i dalan tagà dad tugad i Dwata, na Dyisas dù uman dad mlalò kenen kye. Na nun dee dad syat di dalan én, bay là matlu na mabal ale. Alò én glut dalan i matlu na sikut. Laloam dalan én na kel ge kadang di bali i to dnagit Mubad, na too dee fye fiten ge."

Goodwill listened attentively and then said, "Come over here with me and I will show you the next road you must take. Look before you. Do you see that straight road? That is the way you must go. It was built by the prophets of old and by Christ and His disciples. On either side there are many winding paths that are crooked and wide. Only the right road is straight and narrow. Follow it and you will come to the Interpreter's house. Knock at his door and he will show you many wonderful things.



Na taman fadlug magu Faglut di matlu dalan. Di kakelan di bali Mubad, mbal kenen fusuk. Nènean tuad mbal nun to salu déén.

Na man Faglut, "Mayè agu talù di ulu di bali ani."

Na ksut Mubad déén tulen Faglut, na Kamdo i mdek kenen salu déén.

Christian set out to walk the straight road. When he reached the Interpreter's house, he knocked again and again. At last someone came and asked, "Who are you?"

"I would speak to the master of the house," Christian replied.

When the Interpreter appeared, Christian explained that Goodwill had sent him.



"Too fye sa," man Mubad, "fusuk ite di lam du nun
fiteta ge to gamtabeng ge."

Na ftam Mubad salò i to galan dek.

Then said the Interpreter, "Come in, and I will show you much
that will be profitable to you. Bidding his servant light a
candle, he took Christian into a private room.



Na kafdu én nebe Mubad Faglut di satu sibay, na déén teenan i alung satu to gal tamlo di dad to. Én matan meye ditù di langit na magot kenen i too fye libru. Na nun kyangenan blawen di ulun na knagolan kdee di tah tanà ani.

Na man Mubad, manan, "Én to ani gafguman fandam i dad to, na falami to ale nan du faglut ale di Dwata, na knagolla i knayè i banwe uman én sasè fandamla."

Here he saw the picture of a very serious person standing as if to plead with men. His eyes were lifted to Heaven, and he had the best of books in his hand. On his head was a crown of gold, and the world was behind him.

"This man," the Interpreter explained, "can transform people and cause them to be born again. The world behind his back and the crown on his head show that he who despises the things of this world may enjoy the blessings of Heaven."



Kafdu én uman nebe Mubad Faglut di bong sibay maglimun kfung du là lmen fnune. Na fafune Mubad satu to dekan. Na kfunen dun tatì mbuk i kfung fsalu di ku Faglut na fan laan galnawa. Na fafwè Mubad i yéél i libun du fnilikan i sibay én. Na kafdu én fnunen, na too mlaneb nan.

The Interpreter next took Christian into a large hall that was full of dust because it had never been swept. After they had looked at it for a moment, the Interpreter called for a man to sweep. As he swept, the dust rose in such clouds that Christian was almost choked. The Interpreter then told a maiden who stood by, "Bring water and sprinkle the room." The room was then swept clean.

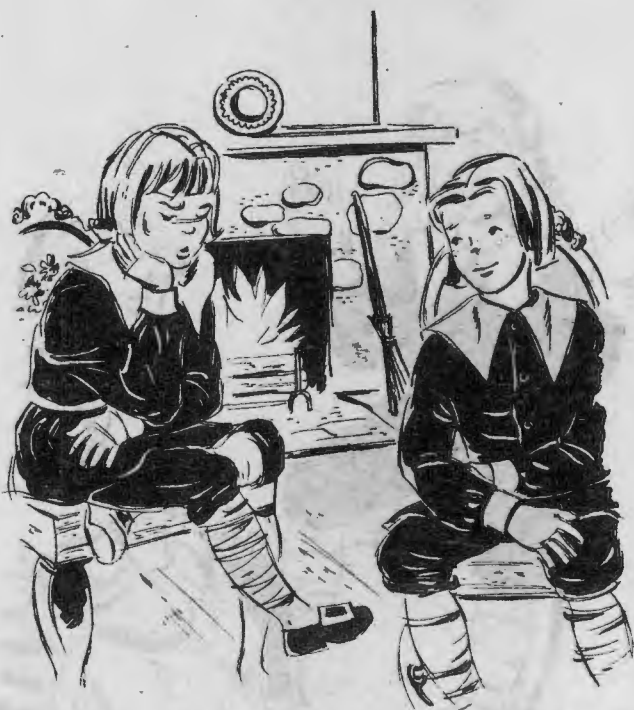


Na smalek Faglut, manan, "Tan sa i gumtatek i teengu dini di sibay ani?"

Na tmimel Mubad, manan, "En sibay ani guflingengu i fandam i dad to. En kfung dunan dad salà. Na én to muna mune guflingengu i klalò i kated, du là gamwè i dad salà, balù fye i dad kated. Fandamito dad kated gafafye i dad to, kabay én i baling gafatnù i salà. Kabay én yéél tafilik di saal guflingengu i dad tdò Dyisas Krayst. Na ku faglut ito di kenen nwean dad salaito, na mbaling mlaneb i fandamito, na kafdu én fakay mnè kenen déén di gito."

"What does this mean?" asked Christian.

The Interpreter answered, "This hall is the heart of man; the dust is the sin that has defiled him. He that began to sweep at first is the Law; she that brought water and sprinkled it is the Gospel. The Law, instead of cleansing the heart from sin, only revives and increases sin in the soul. But when the sweet and precious influences of the Gospel come in, sin is vanquished and the soul made clean and fit for the King of glory to inhabit.



Kafdu én, uman nebe Mubad Faglut di tukay sibay i gusudeng lwe dad ngà. Én dagit i satu dunan Sukaf Nawa na satu dnagit ku Tahà Nawa. Sukaf Nawa sadi là fnò nawan, kabay Tahà Nawa tatì too fanak.

Na snalek Faglut ku tan duen Sukaf Nawa là fnò i nawan.

Na man Mubad, "Man i dad tuan di kenen fye ku fatanan di fulé fali fa dad fye blé kenen. Kabay kayean ku ani nan, laan mayè fatan. Taman too mdanà i nawan. Kabay Tahà Nawa gamfatan sa."

In my dream I saw the Interpreter take Christian by the hand and lead him into a little room where two children sat. The name of the one was Passion; the other, Patience. Passion seemed discontented, but Patience was very quiet. Christian inquired, "Why is Passion so discontented?"

The Interpreter answered, "His parents have told him to wait until next year for the best things. He wants them now, so he is vexed. But Patience is willing to wait."



Kafdu én, di knagu ani, nun teengu to mebe i saku na kokan i laman di blî Sukaf Nawa. Na too kenen lehew, du én laman bong filak. Kabay là mlo mtin falmo, na landè gdè.

Then I saw someone bring Passion a bag of treasure and pour it at his feet. Laughing triumphantly at Patience, he picked up the treasure. But in a short time he had wasted it all and had nothing left but rags.



Taman, man Mubad di ku Faglut, manan, "En Sukaf Nawa i guflingen i dad to di tah tanà ani, du alò ale faldam i knun di tah tanà ani. Kabay nun gusen i knun Sukaf Nawa, mlal mti, na salngad én i dad to mngabal i klehew mdà di tah tanà ani, du mlal landè.

Kabay Tahà Nawa guflingen i dad to nun ayè nawala fatan i klehew landè gusenana."

So the Interpreter said, "Passion is a figure of the men of this world; Patience, of the men of the world to come. Just as Passion wanted all his pleasures now, the men of this world must have all their good things now; they are not willing to wait for life after death.

And as Passion's treasures were speedily wasted away, so it will be with those who seek the happiness that this world offers."



Na uman nebe Mubad Faglut ditù di nun lifoh dminè di diding i labat batu. Na nun to gal tmubél dun i yéél, kabay là mati baling lumban i kdinean na kinitan.

Na snalek Faglut, "I tan i gumtatek ani?"

Tmimel Mubad, manan, "Lifoh én sadi gambet i kafye blé Dwata di gito, na én to mkok i yéél dunan Satanas. Na bay baling falian i dminè. Fiteta ge ku tan i duen là mati lifoh én mdà di nimò Satanas.

Then the Interpreter took Christian by the hand and led him to a place where there was a fire burning against a wall. A man stood by, continuously pouring water upon it, but the fire only burned brighter and hotter.

Then said Christian, "What does this mean?"

The Interpreter answered, "The fire is the work of grace in the human heart. He that pours water upon it to put it out is the devil. But, as you see, the fire only burns brighter and hotter. I will show the reason for that."



Na nebe Mubad Faglut di bali diding i labat batu én, na nun satu to gal mkok salò di lifoh én.

Na man Mubad, "To ani gambet Amuito Dyisas Krayst. Én salò i kokan déén guflingen i kafye blé Dyisas di dad ton. Na balù bong gal Satanas laan gagan falmo i kafye gablé Dyisas Krayst gito. Hae, du gambet i to teenta dini gine, bay làta sa teen di kadtùta di bali diding én, salngad én gito, du ku nun kalimaito malima ito teen i gumdà i kafye Dwata di gito bay knean déén sa." Én man Mubad.

Then the Interpreter took Christian behind the wall. Here he saw another man with a vessel in his hand continually pouring oil upon the fire.

"What does this mean?" Christian asked.

The Interpreter answered, "This is Christ. He uses the oil of His grace to keep up the work already begun in the heart of His people. Christ's own people are children of grace, and the devil's power, though great, cannot quench the work of grace begun in their heart. As you see, this man stands behind the wall; that is to teach you that it is hard for those who are tempted to see how this work of grace is kept up in their souls."



Nènean fite Mubad di ku Faglut satu too fye baweh gufusuk. Na nun fat mgal dad to nun tekla tadag di muna i gufusuk én. Na nun to sudeng di safédla di lumisa, na nagotan i libru gusmulatan i dagit dad to fusuk déén. Nun dee dad to i mayè fusuk, kabay likò ale i dad fat to nun tek én. Na di bali i gufusuk nun dee dad to kamlaweh bukay tadag meye di dale.

Next the Interpreter led Christian to a very beautiful and imposing gateway with four strong men in armor standing in front. At the side of the gateway, a man sat behind a desk on which he kept a book in which to write the names of any who should enter. In front of the gateway stood a large group of people who seemed anxious to enter, but they were afraid of the armed men. On the walls of the palace a great company of people clothed in white robes stood watching.



Sadi landè dad to mayè fusuk du likò ale i kasfati. Kabay nènean nun to teen faglut salu ditù di to tyà smulat, na manan, "Sulatam déén dagitgu." Kafdu én, samlaung i klung i ulu, na nwean faisan na sanfatin i dad fat mgal to én. Na nènean tuad samfati gfusuk kenen na gafat di bong bali, balù nun dee seey di lawehan.

However, no one seemed brave enough to risk the fight. At last Christian saw a very courageous man go up to the scribe, saying, "Write down my name, sir." When this was done, he put a helmet on his head and drew his sword, then boldly rushed forward to fight the four men in armor. They fought him with deadly force. But, slashing and hacking his way most fiercely, and giving and receiving many wounds, he succeeded in cutting his way into the palace.



Na kagfusukan ditù di lam di saféd dad to
kamlaweh bukay, na kanlaweh dù kenen bukay. Na
mlingag ale, "Tagfusuk ge, tagfusuk ge. Landè gusen
i bong untungam."

Kite Faglut én, manan, "Tagadègu i gumtatek ani,
taman fadlug agu di kagugu."

At this a chorus of happy voices was heard singing:

Come in, come in;

Eternal glory thou shalt win.

So he went in and was clothed in white garments like
theirs.

"I think I know the meaning of this," said Christian, smiling.
"Now let me go on my way."



Kabay man Mubad, "Tayò fa, nun fa fitegu ge di là ge fa mdà."

Taman, neben Faglut di lam i satu sibay, na too kifu di gusudeng i to di lam i bkuku tek déén. Kudung kenen na man nawan ku too sasè kliduan.

"I tan i gumtatek ani?" man Faglut.

Na tmimel Mubad, manan, "Ge sa smalek i to én."

"No, wait," said the Interpreter, "till I have shown you a little more, and after that you shall go on your way." So he took him by the hand and led him to a very dark room where a man sat in an iron cage. This man seemed very sorrowful. He sat with his eyes downcast, his hands folded together, and he sighed as if his heart would break.

"What does this mean?" asked Christian.

"You may ask the man yourself," the Interpreter replied.



Na fdadong Faglut di kenen, na manan, "Sinto ge kè?"

Tmimel i to én, manan, "Aye agu satu to faglut na man nawagu ku gagu agu di dalan salu di Banwe di Langit, na toogu lehew kakelgu moon ditù. Kabay gasyat agu, du én baling i nimògu i kdee knayègu, na làgu mgimò i nimò fimò Amu dagu. Falogu Satanas tmabug deg, na nimengu kenen. Na kafdu én, talù agu sasè di Mtiu Tulus i Dwata, na talaan nan dini di dagu. Na sadni làgu gagan i msal du too magéng nan ulugu, na én duen tabnilanggù agu i Amu kel di landè sen."

Christian walked up to the iron cage and asked, "Who are you?"

"I once appeared to be a good and successful Christian. I thought I was on the way to the Celestial City and was happy at the thought of getting there."

But what are you now?"

"Now I am a man of despair because I left off to watch and be sober and gave rein to my lusts. I sinned against the light of the Word and goodness of God. I tempted the devil, and he is come to me. I have grieved the Spirit, and He is gone. I have so hardened my heart, that I cannot repent."

"But can you not now repent and return?"

"God hath denied me repentance. Alas, He has shut me in this cage. O eternity! Eternity! How shall I endure eternal punishment?"



Na man Mubad di ku Faglut, manan, "Nangam nlifet i kaflayam i to ani, du fye là ge mimò salngad i nimoan én."

Tmimel Faglut manan, "Dwata moon tmabeng deg tmayud i kdee. Na fakay nan dé ku fadlug agu di kagugu ani?"

Then said the Interpreter to Christian, "Let this man's misery be remembered by you and be your warning."

"This is fearful," said Christian. "May God help me to be sober. Sir, I pray thee, let me go on my way now."



Kabay man Mubad, "Tayò fa, nun satu fa fitegu ge." Taman neben Faglut di satu sibay, na nun to déén kagun mték di gumilean, na bay too kankal kenen, du too sè klikoan.

Smalek Faglut, manan, "Tan kè duen i to ani kankal?"

Tmimel to én, manan, "Kankal agu du nun knagu toogu kanlikò."

But the Interpreter said, "Wait till I show you one more thing and then you shall go on your way." He took Christian to a bedroom where a man was rising out of bed. As he put on his clothes he shook and trembled.

Then said Christian, "Why does this man tremble?" The Interpreter bade the man tell Christian the reason.

"I had a dream," said the man.



"Di knagu mbaling too kifu na kmilet na smilà. Me ye agu ditù di langit na nun teengu to sudeng di labun, na déén di safédan dee libu dad kasaligan. Na nun lingegu talù, manan, 'Gamu dad mati, mték gamu, du ani i bang mukum gamu.' Na gasil sa mték dad to tamati, na dademe di dale too nun klehewla na bay dademe too ale likò. Na i to sudeng di labun, én i mukum. Na dekan i dad kasaliganan, manan, 'Batyu dad là faglut di deg di lanaw lifoh du salngad ale i sabat gal ntam.' "

"Last night in my sleep I dreamed that the heavens grew very black and it thundered and lightnined. I looked up and saw a man sitting on a cloud, attended by thousands of angels. I also heard a voice saying, 'Arise ye dead and come to judgment!' With that the dead came out of their graves, some full of joy and some full of fear. He that sat upon the cloud bade the angels, 'Cast the tares and the stubble into the lake of fire' (Matt. 3:12; 13:40; Rev. 20:12, 15)."



Kafdu én, én tanà gutadaggu mgukà na teengu bong sol landè gusen i kngalaman. Na lamwà di sol én buk na uman lifoh. Fandangu kel nan bang i kukum dagu, na too sè klikògu du là agu fa gatlagad." Én man i to likò én.

"The bottomless pit opened where I stood, and out of its mouth came forth fire and smoke. I thought the day of judgment had come and I was not ready, and I was terrified."



Na glabāt Faglut i kdee fite Mubad di kenen. Na man Mubad di kenen, "Mdā ge nan, na Dwata samnagin ge, na Mtiu Tulus malak ge di kagum kel i gafat ge di Banwe di Langit."

Taman mlingag Faglut slengan fadlug magu, du-too lehew.

After Christian had seen these spiritual lessons, he said farewell. The Interpreter bade him Godspeed, saying, "The Comforter be always with you, good Christian, to guide you in the way that leads to the City." So Christian set out again singing.

KAGALWÀ



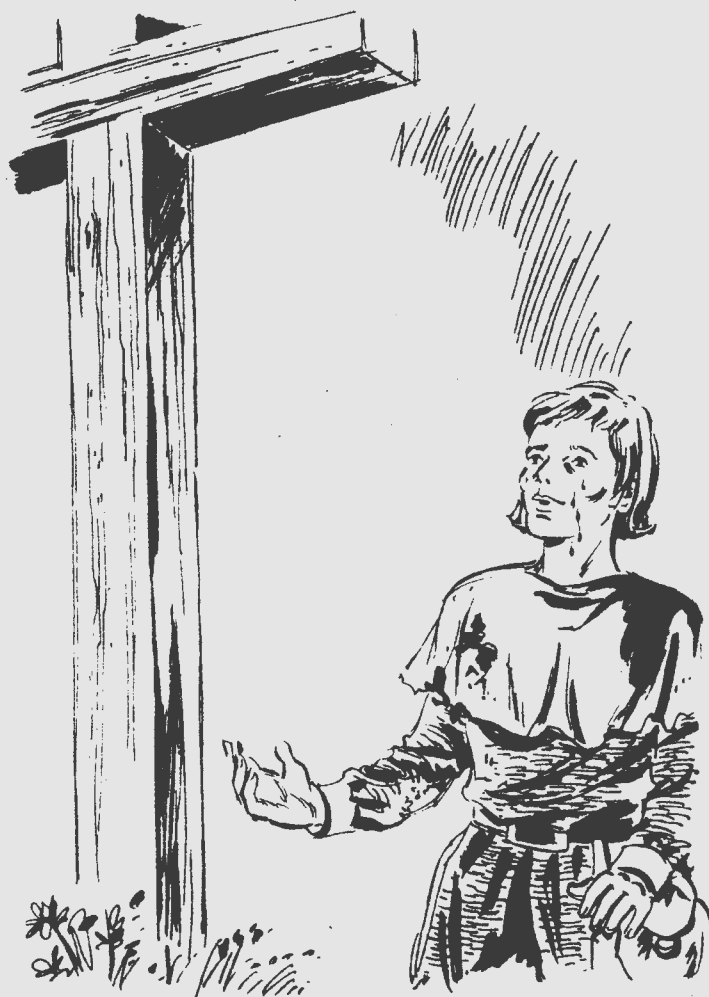
Na teengu di knagu én dalan gumagu Faglut maglabat i sbalà kililan, na én didingan batu na dnagit Kagalwà. Na sadlu kenen mnagad, bay too malima du mdà di bong blat knakifan.

Now I saw in my dream that the highway which Christian traveled was fenced in on either side with a wall called Salvation. Up this way Christian ran, but with great difficulty because of the burden on his back.



Nènean beg tatì tuad sadlu mnagad, na kakelan di tah. Na teenan satu krus tadag déén. Na di tanà di muna i krus, nun lbang landè lam. Na kafdadongan di krus, tatì mtatek i bong blat neben én, na mlulid di lam i bà i lbang, na talàgu nan teen dun. Na tatì mlaan nan nawa Faglut, na too lehew, na manan, "Bong fye di Amu na dnayengu kenen, hae, du tanwean salàgu na tabanlén agu kaftud nan mdà di bong kablat i salà gebegu fagu di kaflayaman. Na banlén agu nawa landè sen fagu di kfatin di krus na di ktékan mdà di lbang."

Christian ran thus till he came to a high place, on top of which stood a wooden cross, and below that an empty grave. As he came up to the cross, his burden fell off his shoulders and rolled into the mouth of the grave, and I saw it no more. Then was Christian wondrously relieved and said with a merry heart, "He has given me rest by His sorrow and life by His death."



Di keyen di krus, too bong ktikengan, du di kakelan déén gine tamagwè nan i blat neben, taman maloh i lwakan du mdà di nun klehewan.

Amazed that the sight of the cross should ease him of his burden, he stood gazing in wonder. Tears came to his eyes and rolled down his cheeks.



Na slengan tadag déén, nun teenan tlu dad to too mneng salu di kenen. Na man i satu, manan, "Tamaglifet nan dad salaam." Na én satu mlus dad labi klawehan na tanlasan i bukay klaweh. Na satu di tlu én mimò i ilè di angasan, na banlén fafil nlulun na nun sulat i dagitan déén. Na man i satu én, "Bnasam ani slengam magu, na kakelam kadang di bali i Amu fitem di kenen."

As he stood there looking and weeping, behold, three Shining Ones came and saluted him, saying, "Peace be with you." The first said, "Your sins are all forgiven." The second stripped him of his rags and clothed him with a new white robe. The third set a mark upon his forehead and gave him a scroll with a seal upon it, bidding him read it as he ran and hand it in when he reached the Celestial Gate.



Na fadlug Faglut magu na too lehew.

Christian goes on his way, leaping and singing for joy.



Na teengu masol kenen di bulul én. Kakelan di dungan teenan di kilil i tubé tlu to kudang na nun sangkalì gikat di blîla. Én dagitla dunan Syan, na Inong, na uman Fbayà.

I saw then that he went on down the hill. Near the bottom, on the edge of a cliff, three men lay fast asleep with iron fetters on their legs. The name of the one was Simple; another, Sloth; and the third, Presumption.



Taman salu Faglut di safédla na nukatan ale, manan, "Mukat gamu, ken tatek gamu di bong tubé ani landè gusen i kngalaman. Faflal gamu, tnabenggu gamu mbel i sangkaliyu."

Kabay balingla man, "Landè sa teenmi gusasèmi dini." Na uman ale kudang. Na landè sa dademe mgimò Faglut, taman fadlug kenen magu, bay too mlidù nawan faldam i tlu to én gine, du làla teen i gusasèla.

Seeing them lying thus, Christian went to waken them and warn them of their danger. "Beware! Beneath you is a gulf that has no bottom! Come away, and I will help you off with your irons."

But they said, "We see no danger," and lay down to sleep again. Christian had no choice but to go on his way, but he was troubled that they did not see their danger.



Na di kafaldaman ani nun teen Faglut lwe to tamkef i labat batu, là gagu di sikut dalan, na dagit i satu Fagtong di Kated, na én satu ònan Flingu Mimò Fye.

Na kagdadongla di kenen snalek Faglut, manan, "Tanè kè gufduyu na nè kè gusaluyu?"

Tmimel ale, manla, "Èn gufdumi di banwe ònagit Fdag, na salu gami di Banwe di Langit, du meye gami òngegmi na uman knunmi ditù."

As he thought on these things, two men, Formalist and Hypocrisy, came tumbling over the wall on the left hand of the narrow way. As they drew near, Christian asked, "Gentlemen, where did you come from and where are you going?"

They replied, "We were born in the land of Vainglory and are going to seek fame and fortune in the Celestial City."



Na man Faglut, manan, "Manyu mayè gamu salu di Banwe di Langit, kabay baling gamu mkef di labat én, na là gamu magu di sikut dalan. Là gamu gfuluk kadang, du là gamu magu di glut dalan."

Na tmimel ale, manla, "Èn dalanmi gami ani too mula, na mdadong, na kagalwen, taukum sa nan én dad to di banwemi magu di dalan ani. Neyem, ge magu di sikut na matlu dalan, na gami mkef di labat én, kabay salngad gusaluito."

Kabay man Faglut, "Toogu lehew du én lalògu i gman Tnalù i Dwata, kabay gadègu balù mana man nawayu fye i dalanyu, là mayè Dwata i kaguyu di dalan én."

Christian replied, "You say you want to go to the Celestial City and yet you climbed over the wall instead of entering by the narrow gate. You have already disobeyed the law of the land and the Lord of the Celestial City will not allow you to enter."

The two answered, "Our way is shorter; besides, it is the custom for our countrymen to enter this way. You came in by the narrow gate, we climbed over the wall; yet we are all traveling along the same road."

But Christian answered, "I walk by the rule of the Lord. You walk by the rule of your own hearts. You are already counted as thieves by the Lord of the way."



Na landè timel i lwe to ani, kabay alò manla, "A, tatiam sa nimò i ge kagu na nimòmi i kayèmi nagu." Na fadlug ale magu.

The pair made no answer to this except to say, "We will go our way, and you yours." So they went on, every man in his own way.



Kabay nënean talù ale di ku Faglüt, manla,
"Lalòmi dad kated salngad ge. Ku fye dalanam, na
fye sa dù i dalanmi. Èn alò i gusahalito i klaweh
lsakam di tah én. Ken én smafang i dad sasè
mgimoam."

After a while Formalist and Hypocrisy began to argue with
Christian, saying, "We keep all the law just as you do. The only
difference between us is that coat on your back. Perhaps that is
to cover up the shame on your nakedness!"



Tmimel Faglut, manan, "En klaweh ani blé i Amu di Banwe di Langit, du di kakelgu kadang di gufusuk di Banwe én, dilean agu fagu di klaweh ani uman i ilè di angasgu ani, na là alò én bay nun fafil ani fitegu kadang. Làgu gadè ku nun gamu gambet deg ani, hae, du là gamu sa magu di sikut dalan, én too glut dalan."

Na tatì ale fanak. Là ale gamtimel, alò ale mulé di kenen.

"This coat was given me by the Lord of the city, and when I come to the gate He will know me by the coat He gave me. I have a mark upon my forehead, and also a sealed scroll which I am to hand over when I go in at the Celestial gate. I doubt if you have these things, because you did not come in through the narrow gate."

To this they gave no answer; they just looked at each other and laughed.



Na fadlug ale magu kel di satu bulul dnagit Kalima. Na nun sbang déén na nun tlu dalan. Satu dalan fsalu di kwanan, na satu fsalu di ibeng, na kabay én gatlu dalan fatngà di lwe dalan én na fsalu dtù di tah bulul.

The three went on till they came to the Hill Difficulty, at the foot of which was a spring of water. Here were also two roads. One turned to the right and the other to the left, but the narrow way led between them straight up to the top of the hill.



Taman, minum Faglut di sbang ên, na gasil kenen mnagad di bulul di sikut dalan kabay teen Fagtong di Kated uman Flingu Mimò Fye too malima du bilil, na manla, "Neyeta i mula dalan." Taman tasamyat ale. Ên satu magu di dalan gsen di ibeng na lana kenen di dlag. Na ên satu magu di dalan gsen di kwanan, kabay tatek kenen di kbe na fles mati.

Christian went to the spring and drank some water. This refreshed him so that he eagerly began to climb the hill by way of the narrow road.

Formalist and Hypocrisy also came to the foot of the hill, but when they looked up to its towering summit, they decided to take the side roads. One took the way of danger and got lost in the forest; the other took the way of destruction, stumbled over a cliff and fell to his death.



Kabay Faglut tatì fadlug mnagad di bulul dnagit Kalima, balù too sè klungayan. Funa mila, nènean btal magu, na nènean tatì kmamang mkef du too sasè kbilil i dalan gumagun.

I looked then at Christian as he went up the hill, and noticed that he soon changed from running to walking, and from walking to climbing on his hands and knees, because of the steepness of the way.



Na fan kagatngà i dalan salu di tah i bulul, nun teen Faglut gusudeng gal gugaftud i dad to mlungay di kagula. Slengan ftud déén bnanan i fafil nagotan, kabay nënean là twan Faglut tì gkudang kenen na tatek di tanà fafil nagotan. Kafdu én nun to mukat kenen, na manan satu fléd, manan, "Too ge meye i dad mamang na fandamam i kalgadla. Nang ge kudang, kabay én baling ganbetam i nimò i dad mamang én."

About midway to the top of the hill was a pleasant arbor built by the Lord of the hill for the refreshment of weary travelers. Christian reached this place and sat down to rest. Taking the scroll from his bosom, he began to read, but being weary he soon fell into a deep sleep and the scroll fell out of his hand. As he was sleeping, one came and wakened him, saying, "Go to the ant, thou sluggard; consider her ways and be wise" (Prov. 6:6).



Di kaklinge Faglut én, gasil mdà na faflal magu, nènean gafat di tah bulul én. Na too kenen tikeng du nun teenan lwe to salu di kenen. Na én dagit i satu Likò na én dagit i satu Là Smalig. Snalek Faglut ale, "Tan i duenyu samfulê?"

Tmimel ale, manla, "Samfulê gami du nun teenmi dad labè lmanaf dnagit lion na matnù i kalima di dalan ani." Di kaklinge Faglut i gmanla én likò kenen, kabay manan, "Ku simfana samfulê agu di banwegu too malima fa di deg. Na ku fadlug agu nun sa dù klikò ditù, kabay nun kadang nawagu landè sen di gusen i dalan ani. Taman, fadlug agu!"

Christian suddenly started up and sped on his way till he came to the top of the hill. Here he was surprised to see two men coming toward him. The name of the one was Timorous, and the other; Mistrust. To them Christian said, "Sirs, what is the matter? You are going the wrong way."

They answered, "We saw lions on the way. The farther we go, the more danger we meet with, so we are going back."

Then said Christian, "You make me afraid. Which way shall I go to be safe? To go back to my own country is certain death. To go forward is fear of death, but there is everlasting life at the end of the road. I will go forward."



Taman, fadlug Faglut, na Là Smalig uman Likò gasil masol di bulul én.

Na sleng Faglut magu gafaldaman i fafil nun sulat blé kenen. Na fanan nwè di bulsan du bnan fye maglala i nawan, kabay keyen dun talaan nan déén, na mbaling kenen likò. Kabay gafaldaman i kbasan fafil én di gukudangan atù. Na too mlidù kenen, taman mni-di Dwata klifet di kagsalaan.

So Mistrust and Timorous ran on down the hill, and Christian went on ahead. As he walked he thought he would read from the scroll for comfort. He felt in his bosom for it, but found it not. He was greatly perplexed until he remembered that he must have dropped it while he was sleeping in the arbor. Falling on his knees, he asked God's forgiveness and then went back to look for the scroll.



Na kafdu én faflal samfulê uman du fanngabalan i fafil nlulun én. Slengan magu mngel kenen du too sasè klidù i nawan na manan di kton, "Too agu book na gamsalà du kan kè duengu kudang di bulul Kalima!"

As he went back searching for his scroll, he sighed and wept with regret. "The Lord built that arbor only for the refreshment of pilgrims," he said. "How foolish and sinful I was to sleep in the midst of difficulty!"



Kakelan di gukudangan meye dye na meye dye na nènean teenan i fafil di dungan i gusudeng gine. Na too lehew du teenan, du fafil én i fafusuk kenen di Banwe di Langit.

When he reached the arbor, he sat down and wept again. But at last, looking around sorrowfully, he spied the scroll down under the bench. With trembling hand he snatched it and thrust it back into his bosom. Who can describe the joy he now felt? This scroll was his ticket to Heaven and his assurance of eternal life!



Kafdu én, fkahan i fafil én di bulsan, na faflal kenen, kabay di laan fa kel di tah bulul tasdaf nan i duh. Na umanan nsal i kbook nimoan di kagkudangan. Na too mliđu du gafaldaman dũ i gman Likò uman Là Smalig di kenen gablà di labè lion, na manan di kton, "Ku salu dad lion di deg di gukmifun ani, wanta takaskahla deg nan kè."

Kafdu én kel kenen di tah i bulul na teenan déén i bòng fye bali dnagit Fye Baweh Bali.

How nimbly Christian now hastened up the rest of the hill! Yet before he reached the top, the sun had gone down. Again he bewailed the folly of his sleeping, for he remembered that Mistrust and Timorous had told of having been frightened by lions on the road ahead. He said to himself, "If these beasts come upon me in the dark, I shall be torn to pieces." But even as he repented of his mistake, he lifted up his eyes and saw before him a stately palace, the name of which was Beautiful.



Too kenen lehew, na manan, "A fye, nun kè gumilègu déén butang ani." Na faflal kenen salu di bali én, kabay kagdadongan di gufusuk nun teenan lwe lion meye di gufusuk én. "Tay, glut kadì i gman Likò uman Là Smalig too magaglikò liman!" man Faglut.

So I saw in my dream that he hurried to the palace, hoping to get lodging there for the night. But before he had gone far, he entered a narrow passage and saw, a short distance ahead, two lions lying in front of the gate.



Na likò Faglut na man nawan samfulê, kabay ên to dnagit Too Meye, teenan Faglut na tlon, manan, "Tan kè dé ku likò ge? Nang ge likò i dad lion ani du mgikat ale, na ikat ale déén du tmilew i kafaglut i dad to fusuk dini. Tatì ge magu fatngà na làla ge gnuma."

"Now," he thought, "I see the dangers which frightened Mistrust and Timorous." But the gateman, whose name was Watchful, seeing Christian halt as if he would go back, cried out, "Why are you so cowardly? Don't be afraid of the lions for they are chained and placed there to test your faith! Stay in the middle of the path and no harm will come to you."



Kafdu én, di knagu teengu Faglut na kankal kenen du too sè klikoan. Kabay nimenan i gman Too Meye di kenen. Balù lingen i bong ktalù dad lion, fadlug kenen, manan, "Fakay kè dé ku beg agu kudang dini di butang ani?"

Tmimel Too Meye, manan, "Hae, fakay sa, du balì ani mgimò gukudang i dad to magu. Sinto i dagitam? Na nè kè i gufdum, na tanà i gusalum?"

Then I saw Christian advance, trembling for fear of the lions. But he followed the gateman's directions, and though he heard the lions roar, they did him no harm. When he reached the gateman, he asked, "May I lodge here for the night?"

The gateman replied, "This house was built by the Lord of the Hill for the rest and safety of pilgrims. But where have you come from, and where are you going?"

"I came from the City of Destruction and I am going to the Celestial City. I pray that you give me a night's lodging."

What is your name?"

"My name before was Graceless, but now it is Christian."



"Deg dagit aye dunan, Landè Kafye, bay mbaling dagitgu sadni Faglut na mdà agu di banwe dnagit Falmo," man Faglut.

Man Too Meye, manan, "Tan kè duenam gléét, du sdaf sa nan i duh?"

Tmimel Faglut, manan, "Salu agu ditù di Banwe di Langit, kabay gléét agu du gkudang agu di gal guftud atù gine, na gtagakgu ditù i fafilgu nun sulat, na uman agu samfulê du fanngabalgu."

The gateman inquired, "How do you happen to come so late? The sun is already set." Christian then told how he had fallen asleep in the arbor and how he had lost his scroll and had to return.



Kafdu én, tlo Too Meye satu to dnagit ku Dmilè i Kaglut, na manan di keneñ, "Man, tan man nawam gablà di to ani? Fakay kè ku milè dini to ani di butang ani?"

So Watchful, the gateman, rang a bell, at the sound of which a young man named Discretion appeared and asked why he was called. Watchful introduced Christian, saying, "If it seems good to you, may this man spend the night here?"



Kafdu én, santulen Faglut duenan mdà di banwen na kdee gnagun di dalan. Na di kaklinge Dmilè i Kaglut i gman Faglut tamdak i lwakan, na manan, "Tlogu i dad flaneugu du fye sitela ge."

In answer to Discretion's questions, Christian told him how he had started on the journey and what experiences he had met with on the way. As Discretion listened, tears came to his eyes, and he said, "I will call other members of the family to meet you."



Taman tlo Dmilè i Kaglut én tlu flanekan libun
 dnagit Too Fye Mebe i Kton, na Too Mayè Mimò di
 Dwata, na uman Kakdo. Kakella déén too ale lehew
 smite ku Faglut, na manla di kenen, "Ge satu to
 mgalék i Dwata."

So Discretion ran to the door and called for Prudence, Piety
 and Charity. After they had talked with Christian, they invited
 him to meet the rest of the family. At the door, the whole family
 bowed and welcomed him, saying, "Come in, thou blessed of the
 Lord."



Na di kfusukla di lam magin dale sudeng, na banléla kenen ninum. Na kafdu én stulen ale kel di gatlagad nan knaanla flabi.

Kafngela kmaan stulen ale kel i mngalam butang gablà di kafye i Dwata na kafdu én dmasal ale kola fa i ftud.

He went with them into the house, and when he was seated they brought him something to drink. Prudence, Piety and Charity continued to talk with him until supper was ready. Far into the night they sat and talked about the Lord of the Hill. Then, after prayer, they separated and went to their rooms to rest.



Fitela ku Faglut i bong sibay di tah dnagit Ktanak, na én bintanaan gsen di gusut i duh. Na déén gukudang Faglut na too fye kakudangan kel mwal.

They showed Pilgrim a large upper room called Peace, whose window opened toward the sunrise. Here Christian slept restfully until daybreak.



Di kakwalan, man i dad demen sgalak, nang kenen tayò mdà, du nun funa fitela kenen libru gablà di Amu di Banwe di Langit mdà di katbuan kel i ani. Na man i libru ani, Tingà i Dwata i Amu na landè gutambuan na landè gusenán kenen. Na man i libru én dù galan nlifet dad salà i dad to ku msal na tmagak i dad salàla.

The next morning his friends told Christian he should not leave until they had shown him some records of greatest antiquity which gave the family history of the Lord of the Hill. These records proved He was the Son of God, without beginning and without end, that He had subdued kingdoms, and that He was ready to forgive those who had reviled Him. They also showed that He fulfilled all the prophecies concerning Him.



Kafdu én, nebela kenen di satu sibay gùgkah dad klung di laweh na uman dad dademe bung tek. Nun dad fais, slaung tek i klung di ulu, na klung di kfeh, na uman i klung di blì.

Na too matgal i nawa Faglut na too kenen lehew di kdee i teenan.

The family next took him into the armory and showed him all manner of armor, such as sword, helmet, shield, breastplate, all-prayer, and shoes that would not wear out (Eph. 6:11-18). There were also some engines of war, by means of which the warriors of old had done brave deeds. Christian was delighted with all these things.



Na fan fadlug Faglut di kagun, kabay klenla, du manla, "Fatanam fayah, du ku mneng i duh fayah fitemi ge i satu gusalum.dnagit Klehew."

Na mayè Faglut, taman kakwalan én nebela kenen myak di tah i balila na feyela kenen i gusablà i banwe manla én. "Kakelam kadang déén," manla, "nun dad to munung i bilibili tamdò ge én dalan salu di bali Amu di Banwe di Langit."

When he would have continued his journey, they encouraged him to stay another day, saying, "If the day be clear, we will show you the Delectable Mountains." So he consented. The next morning, they took him to the housetop and bade him look south. There he saw, at a great distance, a most pleasant country beautified with mountains and woods. "That is Immanuel's Land," they said, "When you get there, some shepherds will point-out to you the gates of the Celestial City."



Kaklinge Faglut ani, kayean nan gasil mdà. Kabay manla di kenen, "Neyeito fa i dad tek atù di satu sibay, fye nun tekam ken ge smite i dad to mnang nawa ge di dalan."

Now Christian desired to set out immediately, so they did not keep him any longer.



Taman lsakan i dad klung di lawehan, na neben i dad tek, na dad demen sagbet magin kenen ditù di lwà i bali én. Na smalek Faglut ku Too Meye manan, "Teenam kè dademe dad to magu mlius dini?"

Tmimel Too Meye manan, "Hae, nun teengu to dnagit Gsalig i mlius dini. Kabay sadni tagasol kè nan di bulul."

Na man Faglut, "Too fye, dilègu i to én du demegu saldan bali, na satu banwe gumdàmi. Faflal agu ani du fye gnumagu kenen na magin agu kenen magu."

"But first," they said, "let us go again into the armory where you can put on the whole armor of God, lest you meet with the assaults of the enemy on the way."

After he had put on his armor, he walked with his friends to the gate. There he asked Watchful if he had seen any pilgrims passing by.

"Yes," said the gateman, "a man named Faithful passed by. But by now he has already gone down the hill."

"Oh," replied Christian happily, "I know him. He is my townsman, my near neighbor. I must hurry and catch up with him."



Na kdà Faglut, magin Dmilè i Kaglut na Too Mayè Mimò di Dwata na Kakdo na uman Too Fye Mebe i Kton. Na slengla magu stulen ale gablà di To Falwà én falwà dad to di salàla.

Di kafdàla masol, man Faglut, "Malima mnagad, kabay di kitegu dun malima fa i masol ani."

Tmimel Too Fye Mebe i Kton manan, "Glut i gmanam én, too malima di satu to fsalu di too gusmikab dnagit Gafdanà Nawa, na én duenmi magin ge du fye landè gaslokam di dalanam."

As Christian started out, Discretion, Piety, Charity and Prudence insisted on accompanying him. So they walked on together talking about the Saviour. When they stared down the hill, Christian said, "It was difficult coming up, and so far as I can see it is dangerous going down."

"Yes," said Prudence, "so it is. It is hard for a man to go down into the Valley of Humiliation, where you now are headed, and not have an accident on the way. That's why we are accompanying you."



Kakella di dungan i bulul banléla Faglut i
bnatun. Na kafdu én satlisa ale na fadlug Faglut
satun di too gusmikab dnagit Gafdanà Nawa.

At the foot of the hill, his friends gave Christian in parting
a bottle of wine, a loaf of bread and a cluster of raisins. He
received these gifts thankfully and went on his way alone into the
Valley of Humiliation.



Di too gusmikab dnagit Gafdanà Nawa, too malima kagu Faglut déén, du ald là mawag gusalun teenan satu too kanlikò dnagit Afolyon. Na likò Faglut na fandaman ku tan kiboan samfulê ku demen fadlug. Na bay tafadlug nan, na snitong i Afolyon.

In the Valley of Humiliation, poor Christian was hard put to it. He had gone but a little way when he saw a foul fiend whose name was Apollyon. Then Christian began to be afraid and to wonder whether he should go back or stand his ground. So he went on, and Apollyon met him.



En kanlikò én too sasè neye. Hae, du i lawehan slame nél, salngad nalaf, na nun fafakan. Na dad blian gambet i lmanaf dnagit béar, na én baan gambet i lmanaf dnagit lion. Na lamwà di baan bong dinè lifoh na uman buk. Na kenen sa ulu di banwe dnagit Falmo én'gumdà Faglut.

The monster was hideous to behold. He was clothed with scales like a fish, had wings like a dragon, feet like a bear. Out of his mouth, which was the mouth of a lion, he breathed fire and smoke. He was the king of the City of Destruction and he meant to kill Christian.



Na too sè kaflabè i kanlikò én na di kiten ku Faglut, manan, "Deg sa ulum di banwe Falmo na ge satu togu. Tan kè duenam mila? Fakay agu mati ge ani, kabay là agu mimò én, du nun imen nawagu samfulê ge ditù di tagnè banwem."

Tmimel Faglut, manan, "Too glut sa sut agu di banwe Falmo, na ge i ulu di banwe én, kabay là agu mayè mnè déén du too sasè gukelan kadang. Én duengu tamlalò nan i fye Amu, kenen sa Ulu di kdee. Too agu faglut na smalig di kenen."

APOLLYON: You are one of my subjects, for I am the prince and god of the City of Destruction. Why have you run away from your king? If I did not hope that you would still serve me, I would strike you to the ground.

CHRISTIAN: I was indeed born in your kingdom, but your service was hard. A man cannot live on your wages, for "the wages of sin is death." I have now joined myself to the King of princes. I like His service, His wages, His servants, His country and company better than yours. Do not try to persuade me. I am His servant and will follow Him.



Kaklinge i kanlikò i gman Faglut tamatnù i kaflabea, na ndakan Faglut i gamban saitan bay maklung Faglut i kfen na gasilan nwè sundangan na natun Afolyon. Ifisus 6:16-17.

These resolute words angered Apollyon. In a rage he threw a fiery dart at Christian's breast, but Christian's shield protected him. He quickly drew out the Sword of the Spirit and attacked Apollyon.



Na saglà ale kel di tngà duh na landè mbangal
matu di dale. Nènean too sè klungay blian, taman
fugen kenen di tanà na gkahan i sundangan.

The two opponents struggled back and forth for half a day without either gaining the advantage. Christian, whose head and feet were wounded, had lost much blood. Unable to resist any longer, he fell to the ground, and his sword flew out of his hand.



Too lehew i kanlikò én du man nawan fakay nan mati ku Faglut. Na bay kagdadongan di kenen snabà Faglut i sundangan na gásilan dnugsang i kfe kanlikò én, na manan, "Too ge lehew gine du fugen agu, bay balù fugen agu, uman agu mték, du Dwata tmabeng deg mati ge, ge i mnang nawa deg."

But just as Apollyon was about to kill him, Christian nimbly reached out his hand and grasped his sword, saying, "Rejoice not against me, O mine enemy: when I fall, I shall arise" (Micah 7:8). With that, he gave Apollyon a deadly thrust that made him draw back. "Nay, in all these things we are more than conquerors through him that loved us," (Rom. 8:37) cried Christian and came at him again.



Na fnisan Faglut Afolyon taman nbel Afolyon
fafakan na mila kenen. Na gafaldam Faglut Tnalù i
Dwata i gman balù tan i kel di dad faglut di Dwata,
matu ale. Hae, du nun Dwata tmabeng dale.

Na kafdu én laan teen flo i kanlikò én.

Defeated, Apollyon spread his dragon's wings and flew away. For
a season Christian saw him no more.



Na too sè klungay Faglut kabay too nun klehewan du fnisanan i kanlikò én fagu di sundang. Na mlé kenen bong fye di Dwata, na manan, "Bong fye di ge Dwata du tafalwaam agu di agot Afolyon, én kanlikò i mayè mati deg."

All during the struggle Christian had been grim and sober. Not till he had succeeded in wounding Apollyon with his two-edged sword did he smile and look upward. Then said Christian, "I will give thanks to Him who delivered me out of the mouth of the lion and helped me against Apollyon."



Na nun teenan mlé di kenen doon mdà di kayu mlé nawa landè sen. Na nwè Faglut na klafian di dad seeyan na tatì gasil mgulê i dad seeyan én.

Then there came a hand to him with leaves from the tree of life. Christian took them and laid them on the wounds he had received in battle, and he was healed immediately.



Na kafdu én, funan beg sudeng na knaanan én bnatu blé Kakdo di kenen. Na di kagaftudan tauman kenen fadlug di kagun. Kabay balù laan nan teen Afolyon di gusmikab dnagit Gafdanà Nawa falan fatlagad i sundangan ken nun uman siten kasfati di dalan.

He sat down to eat the bread and drink the wine that had been given him. Then, being refreshed he resumed his journey with his sword in his hand, for he said, "Some other enemy may be near." But he met with Apollyon no more in the Valley of Humiliation.



Nènean teengu di knagu ani, takel Faglut di satu banwe dnagit Fati. Na nun teen Faglut lwe to faflal samfulê di gufdula. Na too ale likò, na manla, "Èn teenmi too gamlikò, taman samfulê gami. Èn banwe atù too kifu na lingemi dad to tuad mlanu na dmalong."

Kabay man Faglut di dale, "Na balù én i manyu, ani i dalan salu di guftud atù di langit."

I saw in my dream that Christian came to the edge of another valley called the Valley of the Shadow of Death. Here, two men who were hurrying back gave him an evil report of the dangers ahead. "The valley itself is dark as pitch," they said. "We also saw horrible fiends there and dragons of the pit, and we heard a continual howling and yelling as of people in misery." But Christian replied, "In spite of what you say, this must be the way to the desired haven."



Kafdu én fadlug kenen di too sikut dalan, na gsen di ibengan nun bong kbe na gsen di kwananan nun bong mngalam tunà fitak. Na too fgeye Faglut i gumdaan du fye laan tatek di kbe ku demen gamdà di bong fitak di balin na galnab.

Nènean magu teenan satu ilib na mdà di ilib én nun buk na dinè lifoh na lingen i kit dad busaw na uman kdalong i dad to. Ilib ani bà i lanaw lifoh.

Then I saw that the pathway through the Valley of the Shadow of Death was bordered on the left by a very deep ditch and on the right by a miry slough. The path itself was very narrow. As Christian would try to shun the ditch on the one side, he would almost tip over into the mire on the other. About the middle of the valley he came to the mouth of Hell, belching fire and smoke and roaring with hideous noises of fiends.



Na fkah nan Faglut di lumaan i sundangan du nwean i satu klungan dunan asal. Taman dmasal kenen, manan, "E Amugu Dwata toogu fni di ge, falwaam agu di sasè ani."

Kabay balù laan teen dun sadi fdadong di kenen dad busaw, na toon fàlbong i taluan, manan, "Dwata sa i gafalwà deg di banwe too kanlikò ani." Na én nan gumdà i dad busaw fawag.

Here Christian had to sheath his sword and take up a new weapon called All-prayer (Eph. 6:18). So he prayed, "O Lord, I beseech thee, deliver my soul." But the unseen fiends seemed to come nearer and nearer. When they were almost upon him, he cried out with a loud voice, "I will walk in the strength of the Lord God!" So they turned and came no farther.



Na nènean di kwal én, falê kenen du neyen ku tan i bong sasè gugagun di gukmifun. Teenan i bong kbe na uman i bong tunà fitak di balin, na én too sikut dalan tagumagun. Na teenan dù dad sasè labè lmanaf na dad busaw déén, bay là ale fdadong du likò ale du tamduh nan.

When morning came, he looked back to see what hazards he had gone through in the dark. He saw clearly the deep ditch on the one hand and the miry bog on the other, and also how narrow was the path between. Afar off he saw the foul fiends and dragons but after daybreak they dared not come near.



Na kakelan di tah i satu bulul too mfatu, na teenan kdee di glibutan. Na teenan Gsalig ditù di munan, na tlon, manan, "Fatanam agu."

Kabay tmimel Gsalig, manan, "Là agu fatan, du likò agu du nun tmafik deg."

Now Christian went on his way till he came to the little hill in the valley from which he could view all sides. Seeing Faithful ahead of him, he cried out, "Wait for me!" But Faithful answered, "I dare not stop because the avenger of blood is behind me."



Kaklinge Faglut i gman Gsalig ani, faflal sadlu na tanguman. Na manan di kton, manan, "Too fye du tangumagu Gsalig." Na du én i fandaman, tabaling tlaab kenen du glifetan meye i gumdaan.

Christian was annoyed to hear this and ran with all his might till he overtook Faithful. Smiling conceitedly and forgetting to watch his step, he stumbled and fell.



Kite Gsalig i demen sgalak, tabegan tnabeng
ftadag. Na nènean fadlug ale magu, na too fye
kastulenla gablà di dee gnagula di dalan.

Seeing him fall, Faithful ran up and helped him to his feet.
Then they went on very lovingly, talking together about all that
had happened to them on their pilgrimage.



Snalek Faglut Gsalig, manan, "Kilen i kdaam di banwe Falmo?"

Man Gsalig, "Magin agu ge moon, kabay tamuna ge sa."

Na snalek Faglut, "Man, nun lingem kè gablà ku Mili Nawa?"

Tmimel Gsalig, manan, "Fandà di kasfuléan, dee dad demen smilo kenen. Ksitemi samyat kenen, du kagkah myà kenen di mgimoan."

CHRISTIAN: How long did you stay in the City of Destruction before you set out after me?

FAITHFUL: Till I could stay no longer. I had hoped to go along with you, but you got away ahead of me, so I had to go alone.

CHRISTIAN: Did you hear any news of neighbor Pliable?

FAITHFUL: Since he went back many of the neighbors have made fun of him and despised him.

CHRISTIAN: Didn't you talk with him before you left?

FAITHFUL: I met him once in the street, but he sneaked off on the other side as though ashamed of what he had done.



Na snalek Faglüt, manan, "Na ge, tan i gnagum ge kè di kagum?"

Tmimel Gsalig, manan, "Là agu deg sa tatek di bong tunà fitak dnagit Gdanà Nawa, na landè dù sasè sitegu di dalan fsalu di sikut dalan gambet ge. Kabay én sitegu di dalan satu libun dnagit Sasè Libun, na kiten dagu toon agu tnilew. Manan di deg, 'Laloam agu na blégu ge balù tan i knayeam.' Kabay fadlug agu na snafanggu matagu na là agu gagin di ktabugan dagu, balù tuadan agu tlo."

FAITHFUL: I did not fall into the Slough of Despond as you did, nor did I meet with danger on the way to the narrow gate, but on the road I met with one named Wanton. With flattering lips she promised me all kinds of pleasures, but I shut my eyes so I would not be bewitched by her. She railed on me, but I went on my way.



Na talù Gsalig, manan, "Kakelgu di gugdak i bulul dnagit Kalima sitegu i satu tua lagi, na dagitan kun Adam, na én gumdaan kun di banwe dnagit Kafgaw. Na kayean mgaw dagu, du manan, 'Mnè ge di safédgu, na di kfatigu, én knungu slame ge mfun.' En man Adam di deg."

CHRISTIAN: Did you meet with any other danger?

FAITHFUL: When I came to the foot of the Hill Difficulty I met a very old man who said he was Adam from the town of Deceit. He asked me to live with him and promised to make me his heir.



"Kabay i ksalekgu gablà di balin, manan, 'Nun kdee bung knaan atù na nun tlu dad ngàgu libun fye baweh.' Na én dagitla kun Mibal Knayè i Laweh, na Mibal i Teen, na uman Fdag i Knun. Na manan deg fa, fakaygu kun nimò yaangu én tlu dad ngaan ku alò agu mnè di safédan. Na fan agu magin kenen, kabay numangu i fandamgu."

FAITHFUL: I asked him what kind of house he kept and what servants he had. He told me he served all kinds of dainties on his table and that his servants were his own three daughters: The Lust of the Flesh, The Lust of the Eyes, and the Pride of Life (1 John 2:16). He said I could marry them all if I desired. At first I was inclined to go with him, but I changed my mind.



"Mguman i fādamgu, du too mbangal di deg ku magin agu kenen nimoan agu fasakan. Kafdu én mangu di kenen, 'Balù tan i manam deg là agu magin ge.' Na kaklingen i gmangu én too flabè, na manan, 'Nun dekgu fsamuk ge di dalanam kadang.' Na fan agu mdà ktusan agu, kabay dmasal agu di Dwata, fnigu di kenen ku falwaan agu."

FAITHFUL: In a flash I realized that if he got hold of me, he would sell me as a slave. So I bid him cease talking, for I would never go to his house. Then he cursed me and said he would send someone to trouble me. As I turned to leave him, he took hold of me and gave me such a wrench I thought he would tear me apart. This made me cry, "O wretched man that I am!" (Rom. 7:24). So I went on my way up the hill.



"Na tagakgu tua lagi én na fadlug agu mnagad i bulul Kalima. Kabay nun to teengu mlalò dagu. Na kakelgu di guftud atù di gugkudangam gnuman agu."

FAITHFUL: When I was just about halfway to the top of the Hill Difficulty, I looked around and saw a man following me swift as the wind. He overtook me just as I reached the arbor.



"Na fdadong kenen di dagu na toon agu bnadas i skél tali kel di gilè agu di tanà. Na kagalnawagu, snalékgu kenen, mangu, 'Tan kè i duenam mimò én di deg?'

Na tmimel kenen, 'Hae, du nun ayè bunim di nawam di ku Adam én to gumdà i dad to gamsalà.'

Na umanan agu bnadas, na man nawagu mati agu, bay là, hae, du nun to mngak kenen na tabegan tanlag."

FAITHFUL: The man came up to me and with a lash of his whip knocked me to the ground where I lay as though I were dead. When I came to myself again, I asked him, "Why did you treat me so cruelly?" He replied, "Because of your secret liking for Adam." With that he struck me another blow on my breast and beat me down again. When I revived once more, I cried, "Have mercy and spare my life!" Doubtless he would have made an end of me except that one came by who bade him desist.



Snalek Faglut Gsalig ku sinto i to mngak én.

Tmimel Gsalig, manan, "Di katbuan làgu gadè, kabay di kliusan dagu teengu dad dalan i lansang di falelan, na taman gadègu kenen i Amuta Dyisas Krayst."

Man Faglut, "Ku én, én to tamguma madas ge dunan Kated i Dwata Fagu di ku Mosis. Landè kakdon i dad to mlaflà i kated."

CHRISTIAN: And who was he that bade him cease?

FAITHFUL: I did not know Him at first, but as He went by I saw the nail holes in His hands and knew He was our Lord.

CHRISTIAN: He that overtook you was Moses. He spares none and shows no mercy to those that transgress the law.



Smalek Faglut ku Gsalig, manan, "Man, nun kè dé sitem di too gusmikab dnagit Gafdanà Nawa?"

Tmimel Gsalig, "Hae, sitegu satu to dnagit Là Fnò Nawa, na samtulen deg fye magin agu kenen samfulê. Na manan deg, 'A, di banwe Gafdanà Nawa kun, landè afè i dad to déén.' Kabay tnmelgu kenen, 'Silang fdatah Dwata dad to ku funala fdanà i ktola, kabay ku fdatahla i ktola là mlo fdanà ale sa Dwata. Fye fa ku nagugu i gafdanà nawa di kafngabalgugu afè gambet én.' "

CHRISTIAN: Tell me, did you meet with anybody in the Valley of Humiliation?

FAITHFUL: Yes, I met Discontent who tried to persuade me to return with him. He said the Valley of Humiliation was entirely without honor. I answered him, "Before honor is humility, and a haughty spirit before a fall" (Prov. 15:33; 16:18). I would rather listen to the wise men of old and choose humility than seek what you call honor.



"Na sitegu dù Kyà, na man Kyà di deg, manan, 'Alò dad mđanà to landè gnađè faglut di Dwata.' Na manan dù, 'Too magagyà ku fniito di satu to ku mlifet kenen moon i salaito.' "

CHRISTIAN: Did you meet with anyone else in that valley?

FAITHFUL: Yes, I met Shame, a man with the boldest face I ever saw. He certainly was wrongly named. He said it was a low, sneaking business for a man to mind religion, and that pilgrims of the heavenly way are all lowly, inferior people. Among other things, he said it is a shame to ask forgiveness or to make restitution.



Na man Faglut, "Tan sa i gmanam di kenen?"

Tmimel Gsalig, manan, "Di tnaninan landè sa gafaldamgu ku tan i mangu kenen, bay kafdu én gafaldamgu i gman di Tnalù i Dwata, manan, 'Èn dad to faglut i là mgafè i dad demela to, én baling too fdatah Dwata, du mdà di kafaglutla di kenen.' Na lêgu man di ku Kyà, là fakay di deg ku knagolgu i knayè Dwata di dagu, hae du ku én nimògu tan dé i timelgu kenen di kasfuléan dini?"

CHRISTIAN: What did you say to him?

FAITHFUL: At first I could not think what to say, but then I remembered that "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). So I said, "Those who make themselves fools for the sake of the kingdom of heaven are the wisest after all. If I left my Lord and followed you, how could I dare look Him in the face at His coming?" So when I had shaken him off I went on my way singing.



Na nènean tafadlug Faglut uman Gsalig na kafdu là mlo teenla to dnagit Too Mastulen. Na kagdadongla di kenen smalek Gsalig di kenen, "Lew, magin ge kè gami salu di Banwe di Langit?"

"Hae sa," man Too Mastulen, "salu agu ditù."

Taman man Gsalig, "Na, salngan ito nan."

Moreover, I saw in my dream as they went on, Faithful chanced to look to one side and saw a man named Talkative walking nearby. Faithful went over and spoke to him, "Friend, are you also going to the heavenly country?"

"Yes," Talkative answered, "I am going to the same place."

"Let us go together," said Faithful, "and spend the time talking about profitable matters."



Kafdula stulen là mlo, na fdadong Gsalig di ku Faglut na nungagan, manan, "Èn sa Too Mastulen na fanyogu too fye to, du too fulung talù."

Kabay man Faglut, manan, "Gadègu i to ani. Hae, du én gumnean ditù di banwe dnagit Falmo. Too Mastulen i dagitan du too fulung talù na too fye galan man. Kabay laan fandam Dwata, na laan fkah di nawan i kafaglut di Dwata."

Kaklinge Gsalig i gman Faglut ani, manan, "Tay sa, tamafgaw agu. Na tan i kibòta fawag di to ani?"

After they had talked together for a while, Faithful went over to Christian and said softly, "What a brave companion we have."

But Christian answered, "Let me tell you about that fellow. I know him well, for he lives in our town. His name is Talkative, the son of Say-well, and he lives on Prating Row. He has a clever tongue and is full of fine words, but religion has no place in his heart."

FAITHFUL: Then I am greatly deceived in this man. How shall we get rid of him?

CHRISTIAN: Take my advice. Start a discussion on some serious subject, and then ask him plainly whether his faith is real or just a matter of talk. You will find him to be as sick of you as you are of him.



Tmimel Faglut, manan, "Stulen ge di kenen gablà di knayè na kakdo Dwata di dad to, na laan kadang mayè magin di gite du laan mayè flinge gablà di knayè Dwata."

Kafdu én, tafdadong Gsalig di ku Too Mastulen, na manan, "Nun snalekgu di ge gablà di kafye na uman kakdo Dwata di gito dad to, du ku tooito smalig di Dwata nun nawaito landè gusenán. Tan i nimò satu to ku glabatan én kafye na bong kakdo Dwata?"

So Faithful stepped aside and said to Talkative, "How is it now?"

TALKATIVE: Thank you, well, I thought we should have had a long talk by this time.

FAITHFUL: If you wish, let us talk about this question. How does the saving grace of God show itself in the human heart?



Man Too Mastulen, "Too fye i salekam, hae du én fye nimò satu to gamlabat i kafye na kakdo Dwata, dee manan moon gablà dad salà teenan di tah tanà ani."

Kabay man Gsalig, "Fye fa baling ku toon knagol dad sasè di lam i nawan na ku mnang nawan kdee bung salà di Dwata di bong kastulen gablà di dad salà."

TALKATIVE: That is a good question. First, grace causes a great outcry against sin.

FAITHFUL: I think you should rather say it causes the soul to hate sin.



Smalek Too Mastulen, manan, "Tan dé gusahal i gmanta? Slame glut."

Man Gsalig, "Bong sa gusahalan, du dee dad to tamdò gablà di fye nimò, bay là sa matlas i fandamla. Simfana ge kè tamatlas nan fandamam? Laloam dé én fye galam man, ken alò mdà di salékam?"

TALKATIVE: Why, what difference is there between crying out against sin and hating it?

FAITHFUL: A great deal. I have heard many cry out against sin in the pulpit who enjoy it in the home. Is your religion only in word and speech or is it in deed and truth?

At that Talkative got red in the face and asked, "Why do you ask me such a question?"



Talù Gsalig fa, manan, "Too mula sa stulen gablà di fye nimò, kabay baling malima mimò én fye nimò ku ise Dwata tmabeng gito dad to."

Kaklinge Too Mastulen én, baling flabè, na manan, "A, tagakgu ge, du là ge fulung stulen, du alò mayè ge mukum deg. Taman, malwe agu stulen di ge."

FAITHFUL: Because you are so ready to talk. But with you, drinking, covetousness, swearing, lying and religion all stand together.

TALKATIVE: Since you are so ready to judge me, I conclude that you are a peevish pessimist not fit to converse with. So I bid you good-by.



Na fdadong Faglut di ku Gsalig, na manan, "Tamangu ge gine, laan sa mayè flinge gablà di kagot Dwata dad to faglut, du én alò fandaman gablà di dad kdee di tah tanà ani, na laan mayè msal di dad salaan. Fye du tnagakan ite du fye én dad sasè nimoan là smamuk gite di kaguta. Hae, du én i gman Tnalù i Dwata nang ite samnagin di dad to là mayè mlalò knayè i Dwata.

Then up came Christian and said to his brother, "I told you how it would be. Your words and his lusts could not agree. He would rather leave your company than reform his life. He has saved us the trouble of leaving him for he would only have been a blot on our company. Besides, the apostle Paul says, 'From such withdraw thyself' "(1 Tim. 6:5).



Kaklinge Gsalig i gman Faglut ani, manan, "Laan mayè ku fatlas i fandaman, na laan dù mayè flinge gablà di knayè i Dwata. Kabay toogu fbangal di kenen gablà di kakdo Dwata, na ku simfana laan mayè msal, landè nan tnmelgu di Dwata gablà di kenen."

Man Faglut, "Glut, too fye i kastulenam di kenen. Fye moon ku salngad én i ktalù kdee dad to faglut di demela to, hae, ku fgadèla knayè i Dwata di dad to."

FAITHFUL: I am glad we had this little talk with him. I have spoken plainly; if he refuses to repent, I am clear of his blood.

CHRISTIAN: You did well to talk so plainly. I wish that all men would speak in such a way. Then would men either learn to be sincere or they would be uncomfortable in the company of saints.



Slengla magu fadlug ale stulen gablà di Dwata,
na làla twan i kawag na uman i kalima dalanla, du
snagin ale.

Walking and talking together along the way, the two pilgrims
found the long journey pleasant and profitable. Otherwise, it
would have been tedious, for they were going through a wilderness.



Nènean teenla to malò dale. Na di kagdadongan di dale dilèla i To Tmulen Tnalù i Dwata kadì, na snalekan ale, manan, "Tan i kagkah kaguyu?"

Taman tmimel Gsalig na Faglut na tulenla kenen kdee i gnagula di kagula.

Na man To Tmulen Tnalù i Dwata, manan, "Toogu lehew, du matu gamu di kdee kalima kel di gamu. Fadlug gamu di kaguyu du nun untung tagà gamu ditù di Banwe di Langit. Too gamu tmayud."

When they were almost out of the wilderness, they chanced to look back and saw a familiar figure. "It is my good friend Evangelist!" cried Christian.

EVANGELIST: Peace be with you, my friends. How have you fared since we last parted?

Christian and Faithful told him all things that had happened to them on the way.

EVANGELIST: How glad I am, not that you have met with trials, but that you have been victorious. An incorruptible crown is before you. So run that you may obtain it. Above all, look well to your own hearts and set your faces like flint. You have all power in heaven and earth on your side.

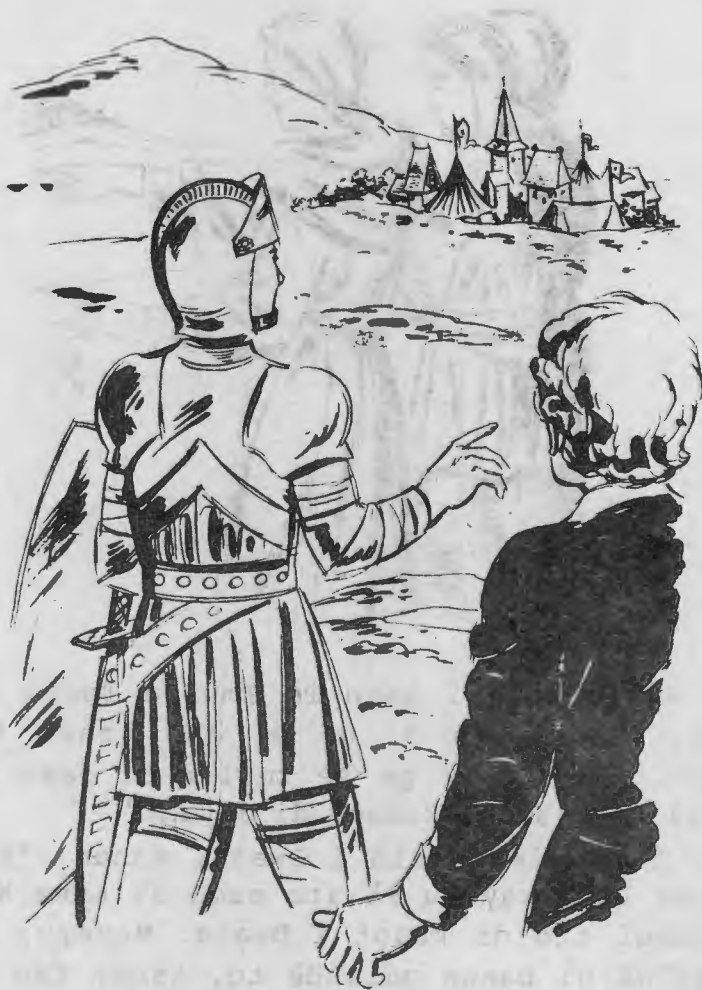


Na kaklingela i gman To Tmulen Tnalù i Dwata, manla, "Bong fye di ge di dad manam tamgal i nawami. Man, fakay ge kè tmulen di gami gablà di dad kalima gnagumi kadang di dalan?"

Man To Tmulen Tnalù i Dwata, manan, "Talingeyu nan too là fakay ku là ito magu di kdee kalima du fye gakuf ito di kagot i Dwata. Neyeyu, fan gamu nan galwà di banwe gulandè to, kabay fan gamu kel di satu banwe gumnè i dad mnang nawa na mayè mati gamu. Kabay ku làyu tnakak i kafaglutyu di Dwata kel di fati nun kadang nawayu landè sen i blé Dwata gamu."

CHRISTIAN: Thank you, Evangelist, for your encouraging words. Since you are a prophet as well as an evangelist, tell us more about the road ahead and how we can resist and overcome the dangers.

EVANGELIST: My sons, you have heard that you must through much tribulation enter into the kingdom of God (Acts 14:22). As you see, you are almost out of the wilderness. You will soon come to a town where you will be attacked by enemies who will try to kill you, and one or both of you will seal your testimony with your blood. But be faithful unto death, and the King will give you a crown of life (Rev. 2:10).



Di kagman To Tmulen Tnalù i Dwata ani fadlug ale Faglut di kagula. Na nènean kel ale di banwe dnagit Too Fite. Hae, du én dad to mnè déén too ale mayè fite dad landè gukmamu. Na tastifun i dad to déén du mimò ale i fista banwela, na én nimòla toola fite i kdee bung i kdeen. Na fista ani dnagitla Fista Too Fite.

Then I saw in my dream that when they were out of the wilderness they came to the town of Vanity. In this town there is a fair held, called Vanity Fair.



Na dad dagit i dad ulu mebe i banwe Too Fite, dunan Bélsébul, Afolyon, én kanlikò site Faglut di dalan, na Lidyon uman dadème dad busaw. Kdee dad sasè too mayè i dad to, déén di fista ani, hae kdee knayè na dengeg di tah tanà ani slame déén du fye tmabug i dad to magu fsalu di Banwe di Langit.

Now Vanity Fair is no new business. Long ago, Beelzebub, Apollyon and Legion saw that pilgrims going to the Celestial City must pass through the town, so they contrived to set up a permanent fair in which would be sold vanities such as worldly honors and carnal delights.



Na di kagdadong Faglut na Gsalig di gumimòla fistala, én dad to déén mlibut ale di ku Faglut na Gsalig, na manla, "A, neyeyu én dad klawehla na talùla là salngad di gito." Na seye ale na sulé ale, na manla, "Book kè dad to ani."

As the two pilgrims approached the fair, all the people were stirred, and a hubbub arose. Because the pilgrim's clothing was not like that of the townspeople, everyone stared at them, judging them to be fools or madmen. Also, since they spoke the language of Canaan, they seemed like barbarians to the men of this world who kept the fair.



Na fitela i kdee déén di dale Faglut, du kayèla mgebe ale di dale nimò kabay gadè Gsalig uman Faglut i sasè gukel i kdee én, taman là ale flinge, na tatì ale nan fadlug.

They valued lightly the wares that were offered for sale, and when the merchants called on them to buy, they covered their ears and cried, "Turn away mine eyes from beholding vanity."



Kabay nun satu tyà fabli déén nlalatan ale, manan, "I tan kè bnayadyu?"

Tmimel Faglut, manan, "Èn fanngabalmi, là sa gagan bnayad i dad to di tah tanà ani du én fanngabalmi i nawa landè sen saféd i Dwata."

One merchant, beholding the behavior of the strangers, mocked them, saying, "What will you buy?" But they looked gravely on him and answered, "We buy the truth." This caused him to despise the pilgrims more than ever.



Kaklinge i dad to i timel ale Faglut too matnù i
ksilola na kaflabèla dale. Na dademe fatdukla ale
Faglut, bay là ale malas.

Such an uproar was stirred up in the street that all order was lost and the crowd began to abuse the pilgrims. Some mocked, some taunted, and some called on others to strike them. At last word was brought to the head of the fair.



Na nènean kanfèla Faglut uman Gsalig na smalek ale, manla, "Sintò gamu kè?"

Tmimel ale Faglut, manla, "Ise gami to di banwe ani, alò gami magu dini na ditù gusalumi di banwemi, dunan Banwe di Langit, na landè sa nimòmi sasè dini."

Christian and Faithful were taken into custody for questioning. In answer to the question the two said, "We are pilgrims and strangers in the world and are on our way to our own country, the heavenly Jerusalem."



Kabay én dad smalek dale là ale faglut i gman
Faglut uman Gsalig, taman bnunalla ale na nlamogla
ale fitak.

But the examiners, believing them to be either mad or
deliberately stirring up trouble, beat them and smeared them with
mud.



Na kafdu én bnilanggùla Faglut uman Gsalig di gusabù i dad to. Na too ale mulé na kdee fa nimòla di ku Faglut uman Gsalig. Kabay tatì ale fanak na fadlug ale faldam i Dwata.

Then they put Christian and Faithful into an iron cage as a public spectacle to everyone. The two lay there, objects of jeering and spite, and there was no one to defend them. The head of the fair laughed loudly at all that befell them.



Na nènean là satu nawa dad to mnè déén gablà ku Faglut uman Gsalig. Hae, du dademe manla ale fye to, na dademe di dale gal mangman ale sasè to, taman baling ale saglà.

But the pilgrims endured patiently, giving good for bad and kindness for injuries done. Some men in the fair, less prejudiced than the rest, began to rebuke the others for their abuses. But the latter turned on them in anger and both sides fell to fighting among themselves.



Na én dademe di dale, banléla salà Faglut uman
Gsalig du mana manla ale mimò samuk.

Christian and Faithful are accused of causing the disturbance.



Kaklinge i to gal mukum i gman i dademe én too
flabè, na manan, "Bnunalyu ale, na kafdu én nebeyu
dini di deg."

"Beat them with rods!"



Na kafdu én nikatla ale i sangkalî, na bnunalla,
na nênean nebela ale ditù di to gal mukum.

They are also put in chains.



Kabay Faglut uman Gsalig too tmayud i sasè kibò dale, na én duenan tuad matnù i dad to kamdo dale. Taman én i gumdà i dademela mayè mati ku Faglut uman Gsalig.

But Christian and Faithful behaved themselves so wisely and bore their shame with such meekness that even more men were won over to their side. This so enraged the opposing party that they determined to have the pilgrims put to death. So a trial was ordered.



En dagit i to gal mukum dunan Mnang i Fye. Taman manan di ku Faglut uman Gsalig, "Na ani i dad gman i dad to salayu, malwe gamu kun i dad fablila, na banlétyu i dad to du fye knagolla i ulumi na magin ale di gamu. Man, glut én dé?"

Tmimel Gsalig, manan, "Landè sa sasè nimòmi dini di banweyu ani. Kabay én manyu uluyu dunan Satanas, ulu di dad busaw. Knangan nawa i Amumi, na knanggu kenen nawa na uman kdee i dad busawan."

They were brought to trial before Judge Hate-good. The charge was as follows: "These men are enemies of trade and disturbers of the peace. They have made divisions in the town and have won over a party to their dangerous opinions, in contempt of the law of our prince."

But Faithful rose up and defended himself, saying, "I have only set myself against that which opposes the law of Him who is higher than the highest. The prince you speak of is Satan, the enemy of our Lord, and I defy him and all his devils."



Na smalek to mukum, ên dnagit ku Mnang i Fye, manan, "Nun dademe kè mayè mlé salà di dad to ani?" Na nun tlu to mana manla gmadè ale ku Gsalig uman Faglut. Ên dagit i dad tlu ani dunan Mingà Nawa, Too Smalig i Labi Ukum uman Lom i Dengeg.

Judge Hate-good announced that anyone having a complaint against the prisoners should appear and give evidence. So there came in three witnesses: Envy, Superstition and Famehungry.



Na kagdadongla di ku Gsalig dalamla kenen, manla, "To ani kayean falmo i dad nimoito, na manan kun laito mlalò i knayè i too glut Amu. Na mnang kenen dù én uluito Satanas uman demen busaw du mnang ale kun i Amu mdatah di kdee amu."

Tmimel Gsalig, manan, "Landè sasè nimòmi di gamu, du én nimòmi fye du gaflehewmi Dwata."

These three men accused Faithful of ruining their trade by saying that Christianity and the customs of Vanity Fair could not be reconciled and by talking against their prince, Satan, and his friends.

But Faithful again boldly defended himself, saying, "I have been falsely accused. I did say that whatever is against the Word of God is opposed to Christianity, and that divine faith is required in the worship of God. So far as the prince of this town and his rabble are concerned, they are more fit for hell than here. And so the Lord have mercy on me!"



Na nun sfalò lwe to flinge mgalék i to dnagit Mnang i Fye du fukuman ale dale Gsalig uman Faglut. Na én dagitla dunan, Butè, Là Mayè i Fye, Mibal i Salà, Lalò Knayè i Laweh, Mdatah Nawa, Mnang i Kaglut, Tmulen Kéng, Dmuen Nawa, Magéng Ulu, Fsasè i Demen To, Mnang Magu Lam, uman Mayè Falmo. Na nukumla Gsalig di fati.

Then the judge charged the jury to bring in a verdict, whether to execute Faithful or to set him free. The members of the jury were Mr. Blind-man, Mr. Reject-good, Mr. Love-lust, Mr. Live-loose, Mr. High-mind, Mr. Hate-light, Mr. Liar, Mr. Enmity, Mr. Headstrong, Mr. Cruelty, Mr. Hold-a-grudge and Mr. Malice. They had already passed judgment against him in their hearts, so they were not long in bringing in the verdict of guilty.



Taman man i to mukum, én M nang i Fye, manan, "Na ku én, nebeyu Gsalig ditù na fatdukyu kenen na kafdu én fnatiyu."

Judge Hate-good ordered that Faithful be taken to the execution ground to receive the most cruel death their law could devise.



Na kaklingela i gman to mukum én nebela Gsalig di
gumlayamla dad to na nlusla klawehan.

They strip Faithful.



Na kafdu én toola bnadas kenen.

They scourge him.



Kafðu én snuntukla, snamfakla, na uman snifàla
kenen.

They buffet him.



Na kafðu én, tnudàla batu, na nseeyla bansung.

They stone him, and slash him with knives.



Nènean tanbakla sundang.

They pierce him with swords.



Na di sangalan batangla di kayu, na snakufila
kenen, na too ale lehew du tafnatila Gsalig.

Last of all they bound him to a stake and burned him to ashes.
Thus Faithful came to his end.



Kabay kafðu én òi knagu teengu Gsalig, na òi
kfatin magket kenen salu tah òi lam i labun dtù òi
gufusuk òi Banwe òi Langit.

Then I saw in my dream that, though Faithful had been cruelly
burned at the stake, at the moment of death he was carried aloft
through the clouds directly to the Celestial City gate.



Na Faglut kenen, lêmanla fasfulê di bilanggû,
kabay lanwa Dwata i dalan gugalwaan na fadlug kenen
di kagun. Na di kafadlugan nun to dnagit ku Imen
Nawa mlalò kenen.

Christian was taken back to prison where he remained for a time. But God who overrules all, so wrought that Christian escaped and went on his way. He was not alone, for he was joined by a man named Hopeful who had been moved by the noble example of the pilgrims.



Hae, mlalò kenen du di kiten i sasè kibòla ku klonto Gsalig gadean too glut gmanla gablà di Amu mdatah di kdee amu, taman too mayè mlalò ku Faglut salu di Banwe di Langit.

Di kastulenla man Imen Nawa di ku Faglut, manan, "Fanyogu dee dad demegu kadang mayè mlalò gite salu di Banwe di Langit."

The two men entered into a brotherly covenant to walk the heavenly way together. Hopeful told Christian there were many other men of Vanity Fair who would some day follow them.



Na fadlug ale, na di kagula én sitela satu to na snalekla kenen ku nè gusalun na uman nè gufdun.

Na tmimel i to én, manan, "Mdà agu di banwe dnagit Fulung Talù na salu agu ditù di Banwe di Langit." Kabay laan tulen ku sinto i dagitan, bay manan, "En dad gakedgu slame nun bong knun, na kdeemi gami too mdengeg. Na ku nun kalima kel tatì gami mngabal i mula dalan gugalwàmi du fye là gami maflayam."

Shortly after they left the fair, the two pilgrims overtook a man on the road and asked him where he came from and how far he was going. "I come from the town of Fair-speech and am going to the Celestial City," he answered, but he told them not his name. However, he claimed that he was related to all the rich and noble families in Fair-speech. "We differ in religion from some in two small matters," he said. "We never strive against wind and tide, and we are most zealous when religion walks in silver slippers."



Na tatì ntuk Faglut dagit i to én, na manan, "Ise ge kè Lom i Knun." Na man i to ani, "Ise én i untù dagitgu. Tatì alò katlo i dad to là mayè deg. Kabay ku faginyu agu, teenyu kadang i kafyegu."

Na man Faglut, "Hae, magin ge gami, kabay ku magin ge là fakay ku là ge tmayud balù tan i kel di gito balù too malima."

Guessing who the man was, Christian asked, "Are you not Mr. Love-gain?"

LOVE-GAIN: That is not my real name; it is a nickname given me by some who do not like me. If you take me along, you will find me a good companion.

CHRISTIAN: If you go with us you must go against wind and tide, and you must also own religion in rags as well as in silver slippers.



Kabay Lom i Knun du laan mayè tmayud i kaflayam, taman là gafles magin ku Faglut uman Imen Nawa.

Di kdà Faglut uman Imen Nawa teenla tlu to salu di ku Lom i Knun. Èn i dagitla Kmabas i Banwe, Lom Filak uman Samtifun Knun. Èn kdeela sasatu di kaskwélala di skwéla. Na én to tamdò dale galan tdò, manan, "Ku nun tooyu kayè, tooyu nwè, balù tan i sasè kibòyu mwè dun, balù fagu di kfati, kboyoy, ktulen kakakéng, ku demen fagu di kaflingu di kafaglut."

But Love-gain refused to accept these terms and the two pilgrims parted company with him. As they left him they saw that he was joined by three others Mr. Hold-the-World, Mr. Money-love and Mr. Save-all. They all bowed and greeted one another with flattering words. The four had been fellow students in the school of Mr. Gripe-man, who had taught them to attain success by violence, by flattery, by lying, or by putting on a guise of religion.



Na kafadlug Faglut uman Imen Nawa, too mugak Lom i Knun, manan, "A, lwe én, là ale gmadè i gufyela, du too ale fgal mimò i knayè Dwata, balù ku mati ale. Bay én deg kto mahal du neyegu i gugalwàgu di gumalimagu. Hae simfana, ku teengu nun untung blé di dad to faglut, flingugu na deg satu faglut du fye nun untunggu. Kabay ku teengu nun untung blé di dad to là faglut na deg balinggu sa dù là faglut du fye nun gwègu untunggu."

Love-gain talked to his companions about Christian and Hopeful, saying, "They don't understand how to profit by changing with the times. They don't wait for wind and tide, but rush on their journey in all kinds of weather. They hazard all for God. As for myself, I am for taking precautions to secure my life and property. I shall profess religion only as long as the times and my personal safety warrant it."



Na man i satu di dale, "Gasil ito mlalò dale, du nun snalekgu dale." Na kgumala ku Faglut uman Imen Nawa snalekla, "Simfana ku nun dalan satu to fye nun fye knean dini di tah tanà ani fagu di kaflingu na too kenen faglut là kè fakay én dé?"

Tmimel Faglut, manan, "Too mbangal Tnalù i Dwata là fakay én kafaglut alò di bà du fye nun gweam di tah tanà ani."

Catching up with the pilgrims, the men asked them the question: "Suppose a man should be offered a chance to get the blessings of this life, but in order to secure them he must appear to become very religious. May he not use this means to attain his end, and yet be an honest man?"

Christian answered, "Even a babe in religion could answer ten thousand such questions. If it is unlawful to follow Christ for loaves, how much more abominable it is to make religion a stalking-horse to gain and enjoy the world."



Na di kagman Faglut én landè timella, na fadlug Faglut uman Imen Nawa. Slengla magu man Faglut di ku Imen Nawa, "Là gamtimel dad to én gine di gmangu, labi nan kadang di ktadagla di muna i Dwata."

The four stood staring uncomfortably at each other. Being unable to reply to Christian, they fell behind and let the pilgrims go on ahead. Then said Christian to his fellow, "If these men cannot stand before the sentence of men, what will they do before the sentence of God?"



Na nênean kel ale di satu bulul gumwè salafî. Na déén gumitela satu to dnagit ku Dimas tamlo dale, manan, "Gasil gamu dye du nun gufyeyu dini."

Now Christian and Hopeful quickly outdistanced the four and came to a Hill called Lucre containing a silver mine. A little to the side of the road stood a man named Demas (II Tim. 4:10) who called to them, "Ho! Turn aside and I will show you something."



Kabay Faglut uman Imen Nawa tatila fbayà i to én, du là ale mayè ku magboyoy ale, taman fadlug ale di kagula. Kabay kakel Lom i Knun uman dad demen atû gine déén, na di katlo Dimas dale salu ale di ku Dimas, na talà ale nan uman teen di dalan salu di Banwe di Langit.

The pilgrims would not be tempted to turn aside, and they went on their way. But Love-gain and his companions, at the first call, went over to Demas and were never seen again in the way.



Na teengu di knagu tafadlug Faglut uman Imen Nawa, na nènean kel ale di satu alung batu bay too labi kitela dun gambet alung libun. Na nun gsulat déén di alung batu i gman, "Nangyu glifet yaan Lat." Na gafaldamla yaan Lat ani mbaling kenen kahî di kfaléan di knunan gtagak di banwe Sodom, én banwe falmo Dwata.

I saw that the pilgrims came to a place where stood an old monument of strange form. It seemed to them like a pillar in shape of a woman. On the pillar was an inscription in an ancient script which Christian was able to decipher. It read: "Remember Lot's wife." They both concluded that this was the pillar of salt into which Lot's wife was turned because she looked back with a covetous heart as she was fleeing from ancient Sodom.



Na teengu di knagu kakella di satu yéél too mtiu
na too nun ayèla, du teenla déén dee bung bunge
kayu, taman minum ale yéél na kmaan ale, na too fye
kakudangla di tah i sabat i nun dee bulek.

I saw that they went on their way to a pleasant river. As their road lay along the river bank, Christian and his companion walked with great delight. They drank of the sparkling water, sampled the many kinds of fruit and slept safely in a green meadow full of fragrant lilies.



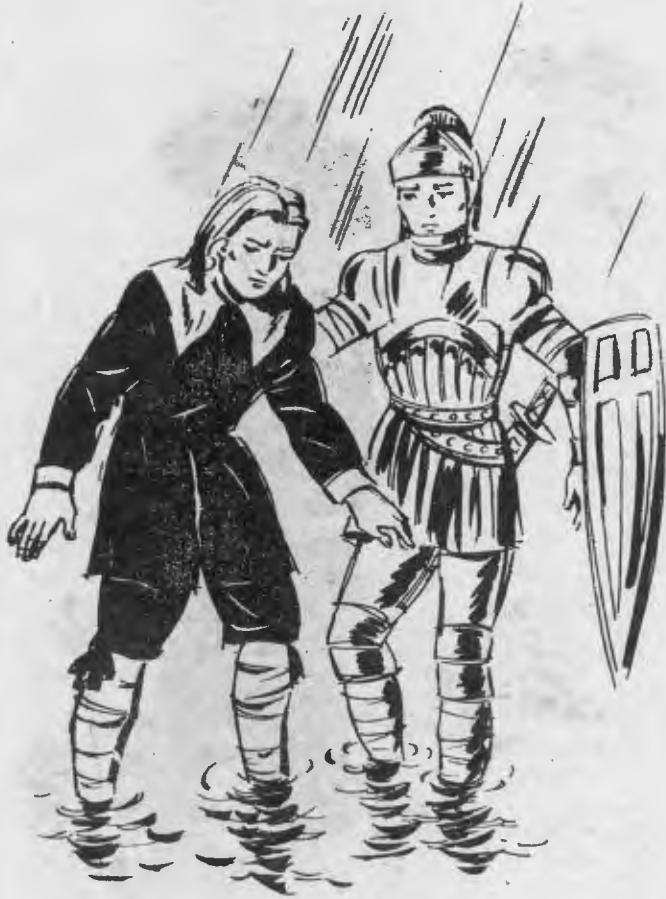
Too mlidù i nawala ktagakla i yéél én, du samfulê
alé ditù di malimah dalan. Nènean magu gdanà nawala
du too tanduk i blîla, du too nan mawag i nagula. Na
én kayèla moon i fye na mula dalan. Na là mawag di
dale nun teenla too fye baweh dalan dnagit Dalan
Gusamyat. Na too fye nawala meye dun, na too sasè
kiballa magu déén, na taman tatîla lalò.

They were sorry when they had to leave the pleasant river and go back to the rough, stony highway. Their souls were discouraged because their feet were sore from the long journey. They longed for an easier way. A little before them, on the left hand, was a lush green meadow, called By-path Meadow. Seeing a grassy path running through the meadow parallel to the road, they could not resist the temptation to follow it.



Na ani i dalan mlaan di blila, na too fye kagula deén. Na nênean sitela i to dnagit Gsalà Ksalig. Na tulenan dale i dalan ani gugagula salu di Banwe di Langit, na taman mlalò ale i to ani. Kabay kamdo du gnuma ale i kifu. Na Gsalà Ksalig i magu muna na baling tlas na tatek di too mngalam sol na mati.

This path was easy to their feet, and they walked blissfully along till they met a man named Vain-confidence. He told them the path led to the Celestial City, so they followed him. But, alas, night came on and the sky grew dark. Vain-confidence, walking ahead, missed the path, fell into a deep pit and was dashed to pieces.



Na di katlo ale Faglut uman Iman Nawa, là gtimel na aldla linge i dalongan. Na kanto mulen na magin i kilet na uman silà, na lamnok i yéél. Toola fanngabal i dalan salu di sikut dalan, du kayèla samfulê, kabay làla teen dun du too kifu. Na dilèla nan too mula samyat di glut dalan bay malima samfulê.

The two pilgrims called to Vain-confidence, but groans were the only answer they heard. Then it began to rain and thunder; lightning flashed in a dreadful manner and the water rose fast. They searched but could not find their way back to the highway. They soon learned it was easier to go out of the way than it was to return.



Nènean gafat ale di tukay gufsilung, na déén begla gusudeng kel mwal. Na too ale mlungay taman kudang ale.

At last they came to a little shelter where they sat down till daybreak; being weary, they fell asleep.



Na là mawag di gusudengla ani nun bong bali dnagit Bali Lwe Nawa na mnè déén satu too bong to dnagit ku Landè Fatan. Na di kwal én magu Landè Fatan di nligon, na teenan Faglut uman Imen Nawa gkudang di tanaan. Na kanton ale nukat.

Now not far from this place was Doubting Castle, which was owned by the huge and dreadful Giant Despair. Walking up and down in the fields the following morning, the giant caught sight of Christian and Hopeful asleep on his grounds. In a grim and surly voice he bade them awake.



Na manan di dale, "Tan i duenyu salu dini di tanàgu ani?"

Tmimel Faglut uman Imen Nawa, manla, "Salu gami moon di bali Amumi, bay tlas gami."

Na kaklinge Landè Fatan i gmanla kanfean ale na ndalan ale fsalu dtù di lam i Bali Lwe Nawa.

When he demanded of them what they were doing on his grounds, they told him they were pilgrims who had lost their way. Giant Despair then seized them for trespassing and drove them before him into Doubting Castle.



Nènean bnilingguan ale di lam i satu sibay too kifu. Mnè ale ditù tlu duh tlu butang, na milè ale di tah i batu. Na tatì ale tngak déén landè knaan na landè ninum. Na too ale mliđu du landè imen nawala ku galwà.

The giant locked them up in a dungeon where they lay for three days and three nights, sleeping on stones and breathing the foul air. They were left without a bite to eat or a drop to drink. Seeing no hope of release, they began to despair.



Di butang kafdu Landè Fatan bnilanggù Faglut uman Imen Nawa, tmulen kenen di yaanan dnagit Landè Kafaglut gablà di lwe to bnilangguan. Na man Landè Kafaglut di yaanan, manan, "Bnunalam ale."

After Giant Despair had gone to bed, he told his wife Diffidence (No-faith) that he had taken a couple of prisoners and cast them into his dungeon for trespassing on his grounds. She advised him that he should beat them without mercy.



Kakwalan, salu Landè Fatan dtù di gumilangguan i lwe to magu én na bnunalan ale. Na too sasè kagkahla, talàla gagan lamyak i lawehla. Di ktagakan dale man nawan tamati ale.

In the morning Giant Despair went down to the dungeon and beat the pilgrims so unmercifully that they could neither help themselves nor turn over on the floor. But they endured the suffering without a word.



Na di kbutangan én di kaklinge Landè Kafaglut là fa mati Faglut uman Imen Nawa dekan yaanan Landè Fatan dtù di lwe bnilangguan, na manan di dale, "Là gamu sa galwà di bilanggù ani, taman fye baling ku fnatiyu i ktoyù."

The next night, hearing that the prisoners were still alive, No-faith advised her husband to bid them destroy themselves. So again Giant Despair went to them. He told them in surly voice that they would likely never get out alive and that they had better take their own lives.



Kabay Faglut uman Imen Nawa satgal i kafaglutla di Dwata.

Kafdu én man Landè Kafaglut di yaanan, manan, "Fitem di dale dad tulan i dad to magu di dalan ani aye du fye likò ale na fnatila kadang i ktola."

But Christian and Hopeful tried to comfort each other, and so continued throughout another day in their pitiable condition.

No-faith counseled her husband to take them to the castle yard and show them the bones and skulls of those who had already been killed for trespassing.



Na di kite Faglut uman Imen Nawa i dad tulan én, too ale likò, kabay knean là ale mayè mati i ktola. Taman lêman ale fasfulê Landè Fatan di bilanggù.

Na di gatlu butang uman man Landè Kafaglut di yaanan Landè Fatan, manan, "Neyem lwe to én fayah ken nun kunsila di bulsala i lwala dalan gugalwàla, ken én duenla là mayè mati ktola."

Though they were terrified at the fearful sight, the two pilgrims still refused to kill themselves, so Giant Despair threw them back into the dungeon and again consulted his wife, "I fear," she said, "That they have picklocks by means of which they hope to escape."

"I will search them in the morning," said the giant.



Kafdu én, déén di bilanggù nun gafaldam Faglut, manan, "Tay, tatì gine gafaldamgu i kunsìgu ani. Fanyogu kunsì ani dnagit Fakang gangukal i balù tan dini di Bali Lwe Nawa ani."

Man Imen Nawa, "Tilewam gite sa kun."

In the dungeon again, Christian suddenly exclaimed, "I just remembered I have a key called Promise! I believe it will open any lock in Doubting Castle."

"Take it out and try," said Hopeful.



Na ktilew Faglut di takab i bilanggù én too mula kmunsî dun na malwa i takab én. Kabay kalwa i takab muni sa, na linge Landè Fatan.

When Christian tried his key in the dungeon door it flew open with ease, and Hopeful and Christian both stole out. Opening the big-iron gate, however, was desperately hard. When it finally did open it made such a creaking noise it woke Giant Despair.



Taman mték kenen du neyen Faglut na Imen Nawa, kabay tlaab na fugen sa baling na talaan ale gnuma. Na Faglut uman Imen Nawa mila, nènean gafat ale di dalan i Amula, na landè nan klikòla kgafatla déén.

As the giant jumped up, his legs gave way and he fell down in a fit, so that he could not go after them. The two pilgrims escaped and came to the King's highway where they were safe once more.



Di kakella di gusamyat i dalan fkahla bong batu déén, du man nawala beg nun kibòla moon fye là gmaslok dademe to magu déén, salngad i dale gaslok. Na snulatla batu én manla, "Dad to magu di syat ani lana ale kadang, du dalan fsalu di Bali Lwe Nawa i gumnè Landè Fatan, én mnang nawa i glut Amu."

When Christian and Hopeful had passed back over the turnstile, they felt they should do something to prevent other pilgrims from falling into the hands of Giant Despair. They decided to erect a pillar on which they inscribed the warning: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy His holy pilgrims."



Kafdu én uman ale fadlug. Na nènean kel ale di bulul dnagit Klehew. Too fye nawala magu déén du too fye dad fule déén na tilewla knaan i too fye nem dad bunge kayu déén.

The two pilgrims continued their journey till they reached the Delectable Mountains which belong to the Lord of the Palace Beautiful. Here they strolled along leisurely, admiring the beautiful gardens and tasting the delicious fruit.



Na di tah bulul én nun dad fat tyà mifat bilibili, na én dagitla dunan, Gnadè, Gnagu, Too Meye, na uman Too Mdà di Nawa.

Na smalek Faglut uman Imen Nawa gablà di bulul én, na tnulenla ale gablà di kdee gnagula di kagula.

Na nènean nebe dad tyà mifat bilibili dad lwe to magu ani dtù di galla gumnè, na fankaanla na fnèla ale déén flo.

On top of the mountains shepherds were feeding their flocks. They were Knowledge, Experience, Watchful and Sincere. The pilgrims asked the shepherds about the mountains and told of their experiences. Taking the pilgrims by the hands, the shepherds led them to their tents. There they urged them to eat the food that was prepared and to stay a while in the Delectable Mountains.



Kakwalan, fagin ale én dad tyà mifat bilibili magu lamngab di bulul én. Na salu ale dtù di tah i bilil dnagit Gsalà. Na nun teenla bong kbe. Na teenla dad tulan di dunganan. Na snalek Faglut, manan, "Tan én kè?" Na manla, "Dad tulan én i dad tulan i dad to kmagol i kaglut. Na tatek ale di bong kbe ani na mati ale."

In the morning the four shepherds invited the pilgrims to walk with them on the mountains. After they had walked a while, enjoying the pleasant view they came to the top of a hill called Error. Looking down, they saw the bones of men who had been dashed to pieces by falling over the cliff on the far side of the mountain.

"What does this mean?" asked Christian.

The shepherds answered, "They are the bones of those who turned from the truth and so fell over the cliff to their death."



Na lêmanla ale nebe dtû di tah satu bulul dnagit Fafye. Na mdà déén teenla dad to butè mama di lam i dad lbang.

Na smalek Faglut manan, "I tan gumtatek ani dé?" Na tmimel i dad mifat bilibili, manla, "En dad to aye mlungay magu di malima dalan, taman balingla lalò i mula dalan fsalu di bali Landè Fatan, na kanfean ale. Na bnutean ale na neben ale di gulambang én, na déén gumamala kel i ani."

Next the Shepherds took them to the top of Mt. Caution. From there they could see men in the distance wandering blindly among the tombs.

"What is the meaning of this?" asked Christian.

"A little below these mountains, did you not see a stile leading into an adjoining meadow? That stile leads to Doubting Castle. The men you see once started on a pilgrimage, but because the highway was rough they went into the meadow and were captured by Giant Despair. He blinded their eyes and led them among the tombs, where they still continue to wander.



Kaklinge Faglut uman Imen Nawa i gmanla én, tatì
ale seye na tamdak i lwakla, du gafaldamla i kagula
salu di bali Landè Fatan.

Christian and Hopeful looked at each other with tears in their
eyes, but said nothing.



Na faginla ale Faglut uman di satu takab dtù di dungan, di gugdak i bilil. Na lanwala na neyela ditù di lam. Na teen ale Faglut i bong mngalam sol na too kifu ditù di laman, na too bong i buk na too dminè i lifoh lamwà di bong sol én. Na lingela i dalong i dad to déén di lam, na én gbunla di buk én too sasè.

Na smalek Faglut manan, "Tan ani kè?"

Na tmimel i dad tyà mifat i bilibili, manla, "Ani sa i gusalu i dad to gal mana manla faglut ale, kabay là ale too faglut, hae, là maslalò i galla gman na uman i galla nimò."

Then I saw that the shepherds led them to a door at the bottom of a hill. Opening the door they bade them look in. There the pilgrims saw a dark pit from which rose swirling clouds of smoke and noise of fire. They smelled the fumes of brimstone and heard the cries of the tormented.

"What is this?" asked Christian.

"This is the hypocrites' door, the byway to Hell," the shepherds answered.



Na kitela ani mayè ale nan fadlùg magu, na nagin ale i dad tyà mifat bilibili kel di satu mdatah bulul dnagit Too Gfan.

Na kakella di tah fitela i gufusuk di Banwe di Langit di talumfung.

Kabay di keyela dun là too mbangal keyela du kankal i kmalla. Kabay knean nun teenla bong kneng i gufusuk ên.

By this time the pilgrims wished to go on, so the shepherds walked with them as far as a high ridge called Clear. Here the Shepherds said, "Let us show them the gates of the Celestial City through our telescope." But when the pilgrims tried to look, their hands shook so they could not see clearly. However, they thought they saw the gates and also some of the glory of the place.



Na di kdàla, satu di dad tyà mifat bilibili tamdò ku Faglut uman Imen Nawa i dalan gumagula. Na man i satu, manan, "Nang gamu mlalò kadang i man i satu to dnagit ku Mdag." Na man i satu fa manan, "Fafye gamu na nang gamu kudang di tanà dnagit Là Twan. Na satu demela én dmasal dale du fye là ale tlas di dalanla magu. Na tamdà ale.

As they were leaving, one of the shepherds gave them a map of the way; one bade them beware of the Flatterer; another warned them not to sleep on the Enchanted Ground; and fourth wished them Godspeed.



Na nènean kel Faglut uman Imen Nawa di dungan i bulul, na teenla satu dalan too bigkò mdà di banwe dnagit Fdatah na nun to fdu déén dnagit Là Gmadè. Na man i to ani, "Samngan agu gamu magu, du ditù gusalugu di Banwe di Langit."

Na to ani landè gadean gablà i tdò Dwata gablà i nawa landè sen. Na too laan mayè ku tdòla kenen, hae du mana man nawan gadean i kdee. Taman tagakla kenen déén na fadlug ale.

Then I saw the same two pilgrims going down the mountainside. At the foot of the mountains, on the left, lies the country of Conceit, from which a crooked lane comes in and joins the highway. Here they met with Ignorance, a very lively lad who came out of that country. He was truly ignorant of the truth, but he was very conceited and certain that he knew everything. Christian and Hopeful tried in vain to persuade him. Nevertheless he continued to follow them.



Na nènean kel ale di too gukmifu. Na teenla to déén bnakus i fitu busaw. Na fitu tali i bakusla dun. Na én nimò i fitu busaw én, nebela kenen di gufusuk di bong sol gulamwà i bong buk. Na én to bnakus ani dnagit ku Kmagol na fdu kenen di banwe dnagit Tmagak i Kafaglut. Na kite Faglut uman Imen Nawa ani too ale kankal mdà di klikòla.

After a while the two pilgrims entered into a very dark lane. Here they saw a man, whom seven devils had bound with seven strong cords, being carried back to the door that opened into a pit. He was Mr. Turn-away who dwelt in the town of Apostasy. Now good Christian and Hopeful began to tremble.



Na di kliusla i to bnakus én gine, santulen Faglut gablà di to dnagit Tukay Ksalig. To én kun, slengan magu nun tlu sasè to dnagit ku Là Gsalig, Mlungay Nawa, na uman Mablé Salà, mlaab kenen du tmaku ale, na fan ale mati kenen. Kabay fye kun, du satu to dnagit ku Bong Kafye kel déén na fanlikoan ale na mila ale.

Christian tells about Little Faith being attacked by the three rogues, Mistrust, Faint-heart, and Guilt. Great-grace from Good-confidence town frightened the three thieves away.



Na sleng magu Faglut uman Imen Nawa mlalò Là Gmadè bay fawag. Kafdu én kel ale di satu gusamyat di dalan én na là ale too gmadè ku tan di lwe ani gumagula. Kabay nun teenla to kamlaweh bukay tadag déén. Na snalekan ale ku tan i duenla meye i lwe dalan én.

So they went on, followed by Ignorance, till they came to a place where the road forked. The two pilgrims were uncertain which road to take. As they hesitated a man in a white robe came to them and asked why they stood there.



Na tmimel Faglut uman Imen Nawa, manla, "Hae, du làmi gadè ku tan i too glut dalan fsalu di bali Amumi."

Na man i to én di dale, manan, "Mlalò gamu deg, du salu agu ditù." Na dagan ale du fye mlalò ale.

When they told him, he said, "Follow me. I too am going to the Celestial City."



Taman, tamlalò ale kenen du too ale dag. Na én dalanla én tatì flibut, na nènean talàla gadè ku nè fa i gusablà i Banwe òi Langit.

So they followed him. But the road he chose twisted and turned so that before long their faces were turned away from the Celestial City.



Na nênean katwanla banyala ale, na glifut ale di lam i bong byala, na làla gadè kibòla lamwà. Na teenla to atù mlus i bukay klawehan, na tagadèla nan fangaw ale kadì du dilèla to én dunan Mdag du mdag dale. Na too ale mlidù, na manla, "Too glut i gman dad tyà mifat bilibili di gite, du neyem fa i gaslokta ani."

Before they were aware of it, he led them into a net in which they became so entangled they knew not what to do. With that, his white robe fell off and they realized they had been tricked. But they could not get out of the net, so they lay there crying for a long time.

Then said Christian, "Did not the shepherd bid us beware of the Flatterer? We have proved the words of the wise man true: 'A man that flattereth his neighbor spreadeth a net for his feet' " (Prov. 29:5).



Nènean teenla satu to too mneng fsalu di dale, na badas tali i nagotan. Kakelan di dale, na falwaan ale di byala gsukub di dale. Na manan di dale, manan, "I to lalòyu én dunan Mdag, fbalingan i bawehan gambet kasaligan i Dwata, kabay ise kenen mdà di Dwata."

After a long time they saw a Shining One coming toward them with a whip of small cords in his hand. He rent the net and let them out. Then he said, "That man you followed was the Flatterer, a false apostle who has transformed himself into an angel of light" (II Cor. 11:13, 14).



Na dek ale i to too mneng lkuad du bnadasan ale
du tdoan ale nang ku uman samyat di ise glut dalan.
Na kafdu én manan di dale, manan, "Mlalò gamu deg
du nebata gamu lêman di too glut dalan."

Kafdu én tagakan ale na fadlug ale di kagula.

Then the Shining One commanded them to lie down and he whipped
them soundly to teach them not to go astray again. Then he said,
"Follow me, that I may set you on the right road once more."



Là mló nun teenla to magu smitong dale. Na dagit i to ani Fkéng ku Nun Dwata: Na snalekan ale Faglut ku nè gusalula. Man Faglut, "Salu gami ditù di Banwe di Langit di gumnè i Amumi."

After a while they saw afar off one coming along the highway to meet them. His name was Atheist, and he asked them where they were going. "We are going to Mt. Zion," said Christian.



Na kaklinge i Fkéng ku Nun Dwata i gman Faglut tabaling mulé, na manan, "A, landè sa Amuyu gambet i manyu én, na landè dù gumnean. Hae, du tamlo agu nan lamngab di tah tanà ani du mngabal agu i gumnean én, kabay làgu teen dun. Samfulê ito di kdee tatagakito aye."

Tmimel Faglut, manan, "Là gami samfulê. Fadlug gami di kagumi ani, hae, du gadèmi nun gumnè i Amumi, bay gadèmi dù ise di tah tanà ani gumnean." Di kagmanla én tnakakla i to én na fadlug ale di dale kagu.

Then Atheist laughed loudly, saying, "There is no such place in this world as you dream of!"

"But there is in the world to come," said Christian.

"I have sought for that place a long time, but have not found it," said Atheist. "I am now going back to the things I cast away in hope of that which I found not."

But knowing that he was blinded by the god of this age, Christian and Hopeful turned away from him and continued on their way.



Na nênean kel ale di tanà dnagit Là Twan. Na du too minit i duh déén too malkudang Imen Nawa na too mayè kudang. Kabay fafaldam Faglut kenen i gman dad tyà mifat bilibili dale nang ale kudang di tanà én. Taman, du fye là ale gkudang stulen ale gablà di mgimò i Dwata di dale.

The next place they came to was the Enchanted Ground. Because the air was heavy, Hopeful began to be very dull and drowsy and suggested taking a nap. But Christian reminded him the shepherd had warned them not to sleep here, but to watch and be sober. So, to keep themselves awake they discussed God's dealings with them.



Kafdu én di kdàla teenla Là Gmadè mlalò dale,
taman fatanla kenen.

Ignorance follows them.



Man Faglut di kenen, manan, "Faflal ge sa. Tan kè duenam tatì fafulé?"

Tmimel Là Gmadè, manan, "Kayègu. Là fakay dé ku nun to magu salu di Banwe di langit ku aloan satu?"

Man Faglut, "Fakay, kabay tan dé i kiboam du fye matnù i kafaglutam ku aloam satu?"

Tmimel Là Gmadè, manan, "Landè gukulang i kafaglutgu, hae du én nimògu, mimò i kdee knayè Dwata di gito. Hae, du là agu sa tmaku, na là agu dù manò."

CHRISTIAN: Come along, man. Why do you stay behind?

IGNORANCE: I take pleasure in walking alone.

CHRISTIAN: How stands it between God and your soul?

IGNORANCE: I have good thoughts, a good heart, and a good life according to God's commandment.



Kabay tnmel Faglut kenen, manan, "Man nawam fye to ge na landè kulang di kafaglutam di Dwata, kabay ise én man Tnalù i Dwata du manan, 'Landè to matlu déén di kite i Dwata, balù satu landè.' Hae, du kdeeito dad to tagamsalà. Èn dagitam Là Gmadè du là ge gmadè ku maflayam Amuito Dyisas Krayst du fye gafalwaan ito di dad salaito ku faglut ito di kenen."

Man Là Gmadè di kenen, manan, "Là agu faglut ku sasè i fandamgu na ku là agu matlu. Èn kafaglutam ise deg kafaglut, kabay én deg kafaglut salngad i kafyen di ge kafaglut."

CHRISTIAN: The Word of God says, "There is none righteous, no, not one" (Rom. 3:10). Your name is Ignorance because you are ignorant of Christ's righteousness and the results of saving faith.

IGNORANCE: I will never believe that my heart is bad. Your faith is not mine, but mine is as good as yours.



Na man Faglut di kenen, manan, "Msal ge di dad salaam, na faglut ge di ku Dyisas Krayst du fye nun nawam landè sen. Hae, du mati Dyisas na kafdu én mték kenen gafalwaan ge di dad salaam. Na di kaglifetan nan i dad salaam fbalingan ge to i Dwata du fye nun nawam landè sen."

Tmimel Là Gmadè, manan, "Là agu gmadè i gmanam én. Muna gamu du alì gamu mlal na deg tatì agu malò gamu kadang."

CHRISTIAN: No man can know Jesus Christ but by the revelation of God the Father. Be awakened, see your own wretchedness and fly to the Lord Jesus. By his righteousness you shall be delivered from condemnation.

IGNORANCE: You go too fast. I cannot keep pace with you. You go on; I must stay behind for a while.



"Ku én kayeam, mdà gami nan," man Faglut.

Taman, mdà Faglut uman Imen Nawa na nènean kel ale di banwe dnagit Banwe Ktanak. Na én i lingela déén dad lingag i anuk di bnas na dee dad bulek teenla too fye baweh. Na too fye déén du landè kifu, hae du tatì saflas mduh.

By this time the pilgrims were out of the Enchanted Ground and had entered Beulah Land where the air was very sweet and pleasant. Here they heard continually the singing of birds and saw the flowers appear on the earth. Here too the sun shone night and day.



Na déén di banwe ani teenla dad kasaligan too
mneng na gfan nan i bali i Amula i gusalula. Taman
too ale lehew, du tamdadong nan i gusalula.

They found they were now within sight of the city, and they met
many Shining Ones walking in the garden. Here they wanted nothing,
for they found an abundance of all they had sought for on their
pilgrimage.



Nènean fan ale kel di Banwe di Langit. Na teenla kandéen i dad bali déén dad mabtas dnagit férlas, na uman dad too mabtas batu dee batak, na én dalan slame blawen. Na nun lingela dad talù mdà di banwe én, manla, "Dnayenito i To Falwà gito, neben i untung blén di dad ton."

Drawing near the city, they saw that it was builded of pearls and precious stones and that the street was payed with gold. They heard voices from out of the city saying, "Behold thy salvation cometh; behold his reward is with him."



Na di toola nan kagdadong, nun teenla i gugfule i kdee bung kayu na matyà i gugfule i kdee bung walað nun bungen. Na teenla deén satu to mifat i fule na snalekla kenen manla, "Sinto dé mfun i dad fule, ani?"

Tmimel i to én manan, "En Amu i mfun dun na fafulen dini du fye nun gamtabeng na gulehew i kdee dad to salu di balin."

As they came nearer, there were orchards, vineyards and gardens. "Whose gardens are these?" asked the pilgrims of the gardener who stood in the way.

He answered, "They belong to the King and are planted here for His delight and for the comfort of the pilgrims."



Na nebe i to mifat i dad fule én ale dtù di lam i gugfule na fankaanan ale dad bunge i dad kayu én. Na fiten dù di dale i gal gumagu i Amula na uman galan guftud, na ftud ale déén na kudang.

The gardener then gladly took them into the vineyards and bade them enjoy the fruits. He also showed them the King's walks and the arbors where He delighted to be. Here they tarried and slept.



Di kukatla uman ale fadlug di kagula salu di bali
Amula, kabay kagdadongla làla geye dun du milew i
matala du too samfilà i blawen.

Then I saw that when they awoke they set out again on their
journey. But the reflection of the sun upon the city of pure gold
was so glorious that they could not behold it with open face.



Di kafadlugla nan, nun lwe to sitela, na én klawehla too mneng. Na snalekla Faglut uman Imen Nawa ku tanè gufdula. Na ktimella man dad lwe to gine, "Alò lwe nan i gadè too malima gugaguyu, na kafdu én ditù gamu nan di Banwe di Langit." Na naginla i lwe to magu ani kel di bong yéél, na manla, "Mifal gamu yéél ani na kel gamu kadang di gufusuk i Banwe di Langit."

As they went on, two men met them. They were dressed in clothing that shone like gold, and their faces shone as the light. These men asked the pilgrims whence they came. When they answered, they said, "You have only two more difficulties to meet with, and then you will be in the city." The two men accompanied the pilgrims till they came in sight of the gate.



Na too ale likò mifal i yéél du too mngalam,
kabay balù likò ale tufa ale di yéél én, hae, du
toola kayè ku gafat ale di banwe i Amula, na landè
dademe dalanla salu ditù.

Between the pilgrims and the gate was a river. There was no bridge to go over, and the water was very deep. The pilgrims were stunned at the sight, but the men that went with them said, "You must go through the water or you cannot go in at the gate." In obedience to the words of the men, Christian and Hopeful went down into the water with fear and trembling.



Kakella di gumngalaman, too mgal i yéél na fan
manul Faglut, bay tlon Imen Nawa na ttabengan
kenen.

As they felt the waters closing over them, Christian began to
sink and cried out to his friend, "I sink in deep waters; the
billows go over my head!"



Na man Imen Nawa di ku Faglut, manan, "Fangalam nawam, Lew, du nun mgal gutadag dini kadang."

Kabay too likò Faglut, taman manan, "Lew, là agu kè gafat di banwe i gumnè i Amuta." Èn i gmanan du too sè klikoan na laan gadè i manan én.

Then said Hopeful, "Be of good cheer, my brother. I feel the bottom; it is sound."

But Christian replied, "O, my friend, the sorrows of death have encompassed me. I shall not see the land that flows with milk and honey." Then a horror of great darkness fell upon him.



Na là nan gafaldam Faglut i kafye mdà di Amun. Kabay man Imen Nawa, "Là én, neyem, fan ite gafat ani." Kagmanan én lkafan Faglut du neben kenen fsalu di kilil i yéél.

Christian's heart fainted for fear that he would drown in the river and never enter the Celestial City, and he could neither remember nor talk any more of grace and peace.



Nènean man Imen Nawa di ku Faglut, manan,
 "Mlimas ite ku là ite smalig i Amuta Dyisas Krayst,
 du kenen sa tmabeng gite."

Di kagmanan én mbaling mgal nan Faglut na
 gamtayud ale kel di kilil. Kakella déén tatila teen
 lwe to too mneng mangman, "Dek gami Dwata tmabeng
 gamu."

For a while Hopeful had all he could do to keep his brother's head above the water. Christian would not be comforted until he heard Hopeful say, "Jesus Christ makes thee whole!" Then they both took courage until they were gone over and felt the ground firm under their feet. On the other side they saw the two Shining Ones waiting for them. They saluted the pilgrims and said, "We are ministering spirits sent by the Lord to help."



Na teengu di knagu én too fye baweh i Banwe di Langit déén di tah i bulul. Na mnagad Faglut uman Imen Nawa, na landè klungayla, hae du én i magin dale i lwe kasaligan gine too mneng.

Now I saw in my dream that the Celestial City stood upon a hill. The pilgrims went up the hill with ease, for they had the two Shining Men to lead them.



Na di kagdadongla di gufusuk i Banwe di Langit, teenla dee to di langit smitong dale. Na man i lwe kasaligan mneng di dad to smitong én, manla, "Ani i lwe to mbong nawa Amuito Dyisas i gadtù ale fa di tah tanà na tnagakla kdee dad knayèla du fye nun nawala landè sen."

As they were drawing toward the gate, behold a company of the heavenly hosts came out to meet them. To this company the Shining Ones said, "These are the men who loved our Lord when they were in the world, and have left all for His holy name."



Na lêman nun lamwà smitong dale funi i fêwla na
maglimun i langit uni i fêwla. Ên nimòla du fitela
i bong afèla uman kdawatla ku Faglut uman Imen
Nawa.

There came out also at this time to meet them several of the
King's trumpeters who made heaven echo with the sound of their
melodious music. These trumpeters saluted Christian and his fellow
with ten thousand welcomes. Thus the pilgrims came to the gate.



Na teenla dũ Inok, Mosis, uman Ilaydya na lingela i manla, "Lwe to én magu ale dini du mdà di kalbong nawala i Amuito Dwata."

Then I saw that the Shining Ones bade them call at the gate, and when they did, Enoch, Moses and Elijah looked over the walls. To them it was said, "These pilgrims have journeyed here for the love they bear the King."



Kakella di gufusuk di Banwe di Langit fitela i fafil nlulun nun sulat gablé di dale di kagula di sikut dalan. Nun mwè di dale fafil én na nebela du fitela di Amula.

Kafdu én man i Amu, manan, "Lanwayu takab na fafusukyu ale du ale dad togu."

The pilgrims handed in their certificates which they had received at the narrow gate. These were carried in unto the King. When He had read them, He said, "Where are the men?"

"They are standing outside the gate," He was told.

Then the King commanded to open the gates and bring them in.



Kagfusuk Faglut uman Imen Nawa di Banwe di Langit mguman i bawehla. Na nun klaweh falsak dale too mneng gambet i blawen. Na banlé ale kyangen blawen. Na too lehew i kdeela, na dmayen ale Dwata Amula, manla "Dmayen gami én to sudeng di gusudeng i gumdatah na uman én dnagit Tingà i Bilibili. Too ale gablà dmawat kdayen na kafè kel di landè sen du too bong kgalla na ktulusla."

Now I saw in my dream that Christian and Hopeful went in through the gate. And lo, as they entered they were transfigured, and they had raiment put on them that shone like gold. They were also given harps and crowns. I heard all the bells in the city ring for joy, and it was said unto them, "Enter ye into the joy of your Lord." I also heard the men themselves sing with loud voices: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).



Kafdu én, di knagu falê agu na teengu Là Gmadè salu di yéél, kabay kifalan yéél mula, hae du smakay kenen aweng.

I turned to look back and saw Ignorance come up to the river. He got over with little difficulty, for Vain-hope, a ferryman, rowed him over in his boat.



Na mnagad Là Gmadè sa dù, aloan satu na kakelan di gufusuk manan, "Neyeyu, gafat agu dù dini balù mahal i dalangu." Kabay landè smitong kenen.

Ignorance likewise climbed the hill and came up to the gate, only he came alone, neither did any man welcome him.



Kagbalan fusuk, nun lwe kasaligan salu déén, na manla, "Sinto i dagitam? Tanè gufdum?"

Tmimel Là Gmadè, manan, "En gufdugu di banwegu ditù na deg dù gal stifun na kmaan di saféd i dademe dad to gal mangamfù di Amuyu Dwata. Taman, lanwayu takab, du fúsuk agu."

Tmimel i dad kasaligan, manla, "Fitem di gami fafilam ku nun di ge." Na neye Là Gmadè di bulsan bay landè sa fafilan.

When Ignorance knocked on the gate, the men who looked over the wall asked, "Where did you come from? What do you want?"

He answered, "I have eaten and drunken in the presence of the King and he has taught in our streets." Then they asked for his certificate. He fumbled in his bosom for one, but he found none.



Kafdu én, salu dad kasaligan ditù di Amula na tulenla kenen gablà ku Là Gmadè.

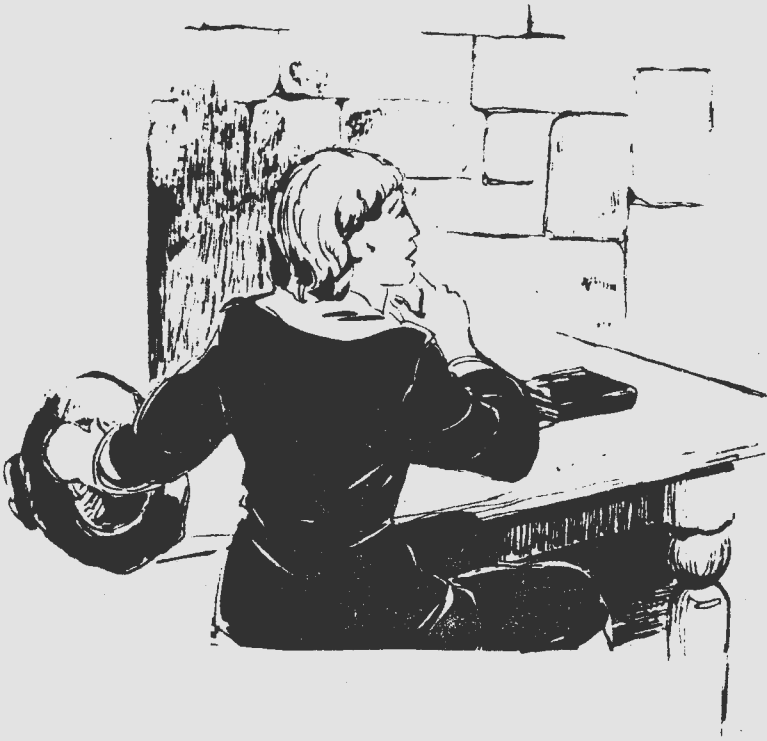
Na tmimel i Amu, manan, "Bnakusyu kenen, na batyu dtù di lam i lifoh du kenen satu to là mayè gmadè i gmangu di Tnalûgu fsulatgu kye, du aloan nimen i knayean kenen."

So the angels went in and told the King that Ignorance had arrived. But the King spoke, "Take him out, bind him hand and foot and take him away."



Taman, bnakus dad kasaligan Là Gmadè na batla
kenen di lam i lifoh i gumnean landè gusenana.

Then they took him up and carried him through the air to the
door that I saw in the side of the hill, and cast him inside. Then
I saw that there was a way to Hell even from the gates of Heaven.



Na én i teengu di knagu, na kafnge én mukat agu.
Taman, sulatgu i kdee tateengu, du fye fagu di
knagu ani nun ganbet i dad to faglut di kagula di
Banwe di Langit.

So I awoke, and behold it was a dream.